THE SUN OF HIGHER UNDERSTANDING

HANNA JACOB DOUMETTE

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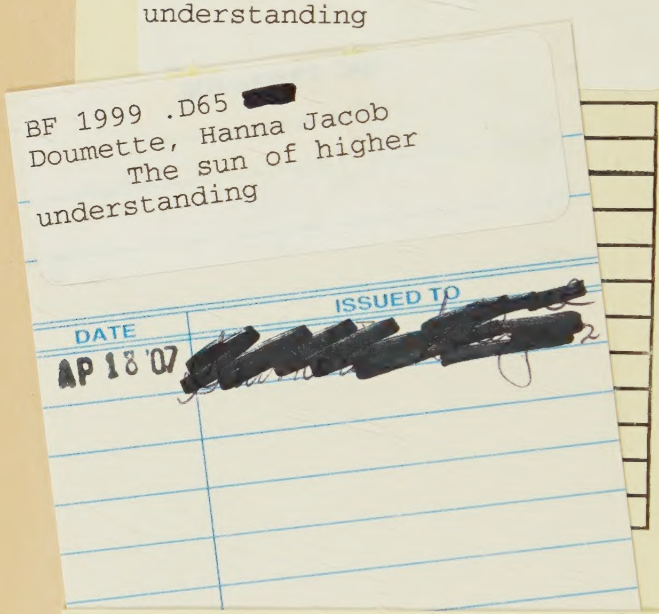

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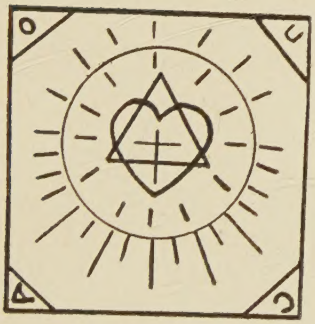
The Sun of Higher Understanding

BY

HANNA JACOB DOUMETTE



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TO

THE STUDENTS OF THE WORLD

THIS BOOK IS RESPECTFULLY DEDICATED

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The Sun of Higher Understanding

CHAPTER I.

SALUTATION

Truth is universal and absolute. Life is perfect in itself and everlasting. In man both take individual existence and expression.

At present we witness the functioning of two forms of individual consciousness, the descending and the ascending man. They differ, not because one surpasses the other, but because one is advanced in the school of evolution. Eventually both will meet at the peak of existence.

While truth is unchangeable and eternal yet the form and the means, that mold human life through its power, are made in conformity with the spirit of every age.

The author, in conveying the truth of the Eternal Message of Jesus the Christ to the mind of the Twentieth Century, is well aware of the responsibility that confronts the mold of his delivery. Nevertheless, this interpretation is based upon the principles of life and living, as well as upon the cosmic laws and order. It sheds light upon the esoteric doctrine and the ancient yet modern mysteries, wisdom and philosophy. It resurrects the Sun of Higher Understanding with its rays of true knowledge, which are the keys to religion, philosophy, and mental, soul and spiritual science.

It is seen how the mind, through the interpretation conveyed to the Message, is obliged to reason with the old mold and ancient deliveries of Truth,

that purposed to awaken man of old, dealing with him according to his own culture, belief and understanding. This past experience is now deemed beneath the standard of knowledge and mental and soul culture.

Even though life is the manifesting Truth and man in his true identity is a free Son of God; nevertheless, as long as he still conceives life as changeable, the arena of cause and effect, and as long as he respects himself as physical, instinctive being, the authority is compelled to speak to him the language of the changing world, the language of cause and effect and of the instinctive being, that he may arrive at liberation, perfection and the divine man.

* * *

While heaven is within man, yet hell is his own creation and its fires are his own ignited, selfish desires.

While human consciousness is perfect and absolute, yet the perception of polarity is man's physical channel to perfect manifestation of that consciousness.

While man is perfect in himself, yet the perception of male and female is the necessary medium for the enjoyment of that perfection, through the power of expression.

While man is one with God, yet he was ordained to take the path of individuality, the path of good and evil, for the realization of that oneness.

All this was necessity of consciousness for the descending man on his path to glory and not to destruction.

The world is not to be condemned, rather its life must be transmuted.

Earth is not to be consumed by fire, rather its nature and form must be transfigured.

The physical consciousness is not to be annihilated, but to be immortalized.

Now is the Era of Ascension. Humanity is confronting the cycle through which life and creation must glorify themselves through their own divine identity, and not through the opposite pole and negativeness.

From now on Truth shall manifest from its own absoluteness; love through its own virtue; righteousness through its own spirit; man through his own True Self.

The world is the land of freedom to the one who knows himself as the Universal Self.

Life is the consciousness of love, peace, happiness and perfection to the one who forgets the personal self and bravely steps forward to the temple of the living fire, wherein, upon touching the threshold barefoot, the fire is transmuted to the spirit of immortality and its flames to the Sun of Higher Understanding.

Self-understanding is Resurrection. Self-knowledge is the revival of the memory of the Eternal Self.

* * *

Hail the Saviour! and uplift the wandering upon the path!

Praise the righteous! and mold the ignorant to the perfect mold of light!

All is good, everything in life has its own divine purpose. Find the divine purpose behind occurrences, and one erases sin and illumines evil.

Sin is sin, and heavily weighs upon the heart, only when man affirms it through wrong living.

Evil is evil only when man holds to the conviction that his physical existence is the one existence, and believes that he is hurled to this life through blind chance or as condemnation from his God.

Sin vanishes in the presence of the rays of pure reason and the Sun of divine purpose.

Evil is made righteous in the life of truth and immortality.

Man's sin is his absorption of the world kingdoms. Man's evil is his will misused as selfish desire.

Sin is made righteous through the transformation of the world, and evil is made good through universal willing.

Transformation of the world is attained through the transformation of man, and universal willing is issued from the crucified, resurrected one.

CHAPTER II.

THE GOLDEN TORCH OF HIGHER UNDERSTANDING

The Divinity of Being is sealed in man, for the supreme purpose of manifesting through his true human life; life which is perfect in wisdom, love and deeds.

Man in his true being is a living God.

To know the Divine man must become the Divine.

Man through his inner nature is urged to advance ceaselessly on the Divine Path until he reaches the sublime consciousness of that true being.

Love of God must become an individual consciousness in the heart of man.

It must live out itself as a personal infatuation with the True Self.

Love of God must resurrect the self, crucified upon the cross of matter and form, if man is to experience the Deity as his true identity.

* * *

The Lords of Creation, driving the chariot of evolution, are ushering into the life and the mind of humanity the Christ Era, the Era of wisdom, love and beauty. We are standing at the threshold of a new civilization, the Christ civilization. The Guardians of human development are now preparing within the heart of the present civilization the foundation, the nucleus, of the Sun Humanity, the resurrected Earth humanity. The Christ impulse in its white glory, with all its universal power, through higher understanding is taking complete possession of the heart and the mind of humanity, victoriously enthroned in the world, spiritualizing its kingdom and effecting the spiritual development, the divine awakening and the resurrection of man.

The development of the individual and of the world is reaching in this age its physical apex and perfection, through which, in conformity with the divine order of being, to accomplish the Divine Return. Its noon Sun is heralded by the Christ awakening in the heart and in the mind of man, and is crowned by spiritualization of the external according to the laws of the internal.

The individual is now nearing his intellectual triumph, the summit of the resurrection of his sensuous being and the mastery of the physical world. This is the signal of the victory of the spirit, the triumph of the mind over matter and form, the mastery over the kingdom of feeling and the resurrection, not the death, of the spirit.

We are entering the era of liberation and true illumination, wherein Christ, as the Holy Spirit, is to be resurrected in every man as his free mind, as his intuition and his universal creative will. As the divine Sun of Wisdom and Immortality he is to be transfigured in the White Glory, Christ being his Initiator.

The physical victory of man and of the world does not connote that the spirit is to be swallowed by matter, and spirituality to be usurped by purely physical life; that materialism and the dragon of arid intellect are to supplant the divinity within man and the world, that constitutes the human consciousness and the light of the world; or physical thinking to serve as the divine light, instead of intuition.

The spirit, through the perfection of the physical world and the resurrection of man as a perfect, external being, is finding its way in the kingdom of matter and form. It is triumphantly resurrecting itself from the sepulchre of the physical, transmuting the physical consciousness and the physical ways of living, carrying all to a higher life, to the true ideal of humanity, to the spirit's own state of ex-

istence. In external life and through its own formation and modes of living, the spirit again is living its pure life, only now as individual spirit; and is directly uniting with its higher intelligence and its divine purpose through the physical perfection of the world and man. Life is not bringing about the immortality of the physical and the death of the spirit. On the contrary, it is accomplishing the transformation of the physical after the fashion of the spirit, and the resurrection of the spirit in the kingdom of nature and creation as the universal-individual Intelligence of Being that immortalizes both.

The world's development, the world's culture, inventions, and intellectual and scientific life have been attained by man through the help of the Invisible Lords and the visible Leaders, that his mind may eventually find its own way through pure mentality and liberated thinking. Man, through the very development of the age, is forced to think spiritually, to feel humanly, to know divinely, and to will universally. The effort has been put forth to bring the mind to a certain stage of development and functioning wherein it can operate in a purely mental way on all states of existence, acting by itself, from itself, and through itself; itself becoming its own axis, realm, process, essence, archetype, creation and form. This is the mystery of self immortality. In it the mind knows itself in its own pure mental functioning as the Intelligence of Being that contains essence, knowledge, the archetypes and the will that creates.

This is the era of the meaning of life, the era of the spirit. The projection of the external world and its development, which reaches the great height of Being, has been cast in order to enable the spirit to transform matter and physical formation, living what is sublime and supreme in the physical life and physical activities, thus making the world's culture

a life purely of the mind and the spirit. Only through this truth of living is the spirit enabled to declare itself directly in the external world and at the same time to transform its kingdom.

During the sixth cycle, the Christ cycle, and thereafter, what is seen and known as the intellectual height of the sense humanity, its material culture and the supremacy of the world as an external world, as a physical process, formation and molding, will gradually disappear, and in its place will appear the pure life of the spirit-man; the life of free thinking, intuition and true mastery over the world, nature, the elements, time and space. The world, though external, nevertheless will experience the pure mental life and living, and the spirit, holding upon and mastering the physical life according to the physical laws, will merge into pure spirituality and externally experience the life of its kingdom.

* * *

Hitherto, the world as an outer life, nature and creation, through instinct and physical contact used to develop man and mold his physical being. Now, the world as a spiritual world, as the world of meaning and inner powers, is affecting him and molding him as a spiritual being. Hitherto, outer experiences and objects, working upon man through his senses, forged his growth as an individual. Now, inner experiences and life, that work directly on the soul and the spirit, are what foster his true human awakening. Hitherto, the mind as physical mind, as pure intellect, and memory as earthly memory, caused man's enlightenment and guarded and worked for his wellbeing. Now, intuitive mind, the revived spiritual memory, and spiritual thinking is what is to carry him across the border of life and enable him to master his invisible and visible environment. They are even to render him the self-

conscious man that consciously and individually lives on the higher planes as well as on earth.

We discover that in ancient time the Mysteries worked upon man through their outer formation and developed him as an outer physical being. We see now how the Mysteries must work on him directly, with their inner meaning and spirit, if they are to cause him blessing and further increase his development. Otherwise, they will be vitiating to his soul and mind.

As with the Mysteries, so with life itself—since the spirit of the Mysteries is life enacted. It is the unveiled mystery of life and its molding process that has been given man through the Mysteries. The work of the Mysteries and the work of life upon him are identical.

Life, in the past, for man's wellbeing and development, has worked upon him as an external life, wielding him through its external world, its phenomenal objects and effects. Through its outer experiences it has manipulated him and molded him as a physical being, speaking to him a physical language. However, this same life that in the past led him on the ladder of progress, if it is to work upon him now according to the ancient method, will crush him under the heavy wheel of its matter, instead of enduing him with eternal wellbeing. Now, although life confronts man externally, it works upon him with its inner powers and meaning, with its inner purpose and objective. Although outer experiences still impinge upon him, it is only their inner reactions, only what is enveloped within them of inner significance and value, that really affects him.

Life now influences man with the philosophy of its experiences and the meaning of its conditions and circumstances, not with its shallow counterpart and superficial effect. For the continuance of his unfoldment and for the glorification of his well-

being, life is regarding him and molding him now as an inner being, as a being of the mind and the spirit, not of the physical, not as a form of life which has just recently sprouted as an outgrowth from the animal kingdom. Life now speaks to him the language of the spirit. If life is to bring to the present man any good or unfoldment, it must work upon him spiritually, and spiritually must be regarded by him.

Formerly man regarded life as physical life. He mourned a loss because of its material worth. He even viewed progress from the same standpoint. But the developed man of today, the ideal race, while he confronts and regards seriously physical environment, is nevertheless interested only in what is enveloped within it of wisdom, essence and truth. He plunges deep into experiences, but his mind and soul are engaged with whatever of eternal truth these experiences are offering him. If he regrets a loss, he does not regret the physical part of it but the idea of failure or the weakness of ignorance involved. Similarly, if he welcomes profit, he does so because of the inner power, the stability or the illumination that caused the profit.

The same is true of progress; if through progress he has the sensation of triumph, it is because of the constructiveness and eternal good that underlies triumph. In a word, the progressive man of today is interested in and always seeking the eternal good and the sublime truth that can be attained through the underlying purpose of life-experiences, and is not blinded by their physical phenomena.

In the sixth and seventh cycles only a person of this nature can truly function, find his wellbeing and lead humanity on to the highest. The physical man, who regards and understands life only as physical process, physical existence and physical worth, in that period will lose his way.

* * *

The Mysteries heretofore have worked upon the world-man through their symbology, mythology, and outer ceremonies and forms. They have worked on him from "the without," confronting him as an outer physical being and helping him to develop his earth consciousness and individuality; only on the few, the "Chosen," have they directly worked with their spirit and meaning. The ancient Mysteries have helped everyone to grow to the perfect, physically self-conscious self—the laity as well as the elect. They taught that, although they are heavenly spirits, they must be made earth beings. The Mysteries of old have made man the ruler of the physical world and the dweller of earth, promising him an earthly home.

The Mysteries, if they are to accomplish what has been predetermined and pre-ordained concerning the perfection of humanity and the molding of man as universal-individual being, must now work on the world-man as they have worked upon the elect. They must work upon him with all the secrets they contain, with the spirit that they hold and the meaning that sustains their existence. For the perfection of his development the Mysteries now must work upon him as a spirit-being, who has completed his education in the school of earth and is seeking his spiritual home, returning from earth to the celestial kingdom in resurrecting the self to the Son of God. The Mysteries must now regard him as one who has perfected his earth-ego consciousness and is ready to revive and master his universal spirit-consciousness, the consciousness that endues him with immortality and renders him a conscious being of heaven; a Lord of Will, Wisdom, Life and Love, who consciously lives within the divine Sun Kingdom, the Kingdom of All-Mind.

This glorious accomplishment and victory, which has been longed for through the ages, can be accomplished only by revealing to man the truth and

meaning which the Mysteries hold, instead of conferring upon him their symbols and myths; inspiring his higher understanding with the spirit of the Sacred Doctrine that has been given by the Christ and the Masters, which is itself the spirit of the Mysteries and the risen Sun of their temples. The Mysteries that gave birth to the soul and the mind as a world-soul and an earth-intellect, making man an earth being, through their outer ceremonies, which are charged with the power of the spirit and envelop the veiled truth, must now through their inner meaning, through what they hold of naked truth, perform within him the birth of Christ as He is glorified in the cosmos; the birth of the Son of God and the Son of Man, making him a Self-conscious, Divine Spirit.

The divine Mother Principles that man met in the outer structure and ceremonies in the temples of the Mysteries, that were given him through the Spiritual Fathers as the religion of old, now are to meet him in the inner secrets and life of the Divine Doctrine as the new religion, the religion of the Holy Spirit. These divine Mother Principles which given on the external caused him to conceive his consciousness of life and the self as a physical sense being, now, being given him within his inner self as the meaning of life, must cause him to conceive the Christ within him as his real Self, as his divine being lived in his mind, soul and physical consciousness.

This is accomplished when the meaning and the spirit of the divine Mother Principles directly pour into the intelligence and consciousness of man as new Mysteries, the Christian Mysteries, the Mysteries of the oneness with Christ, of transfiguration and individual, yet universal consciousness and living. They are the Mysteries of Crucifixion and Resurrection; the Mysteries that render him able through the Christ love, consciousness and mind

wholly to stand in the sublime presence of the Spirit of the White Light, his individuality unerased.

* * *

The doctrine of the Christ and of every Divine Leader is the doctrine of the spirit. It is written from the spirit, in accordance with the spiritual process, laws and form, with the aim of awakening the Son of God in every being. Their words are fraught with spiritual value and significance, their verses are studded with the soul of light that carries the Spirit of Truth to every mind and all hearts. There is spiritual meaning underlying their sublime wisdom, meaning that points to the predetermined path that was made according to divine purpose, the purpose that aims to lead humanity to the individual state of being and from that summit to carry it, with perfect self-consciousness, on to the universal life of the Godhead, to the White Glory.

There is in the Divine Doctrine eternal life, perfumed with the breath of ecstasy, through which Christ and the spiritual leaders have poured their supreme devotion and selfless love to the heart and soul of humanity. Their doctrine is the ethereal breathing of the spirituality and the truth of the cosmos, the breath that resurrects eternal life and the Spirit of Truth in man, initiating him to his state of Son of God, endowing him with his heavenly inheritance, reviving his divine memory and resurrecting him, one with the Father.

All that was given by the Divine Leaders of physical symbols and parables contained through inherent necessity spiritual significance and eternal value, just as everything which is molded physically envelops its spiritual counterpart; and as the Spirit of creation manifests what it contains of eternal names and divine archetypes as physical fruition, so the Holy Spirit, because of its omnipresence in humanity, has inevitably spoken its eternal word through the Divine Leaders.

It is mysterious how these doctrines are hidden in the heart of man as spiritual life and essence, awaiting his mental, soul and physical reach to manifest with all their power and glory, while on the other hand his ego impatiently awaits the hour when the wisdom of life reveals to him through divine instruction their very profound secrets, meaning and truth.

Christ, the living intelligence of the universe and being, the Spirit of Eternal Life and Truth, has spoken the wisdom of life, the universal wisdom that involves within it the laws of the cosmos and of being and truly underlies the physical, the soul, the mental and the spiritual life. Through His wisdom He invested humanity with universal life that renders the individual perfect. The life of God He spoke of as the life of perfection, which man is destined to attain; the life which is itself the universal consciousness that transcends the subject of birth and death, transcends physical, soul or spiritual states of being. Perfection He implied, was the life of universal consciousness, the life which itself forms its own realization, identity, immortality, form and manifestation, the life of the Spirit of Will.

The Divine Leaders have instructed man with the Sacred Doctrine, through the spirit of that instruction without fail guiding him to the individual, and thence to the universal consciousness; to the life of earth, thence to the life of heaven. Through their divine wisdom and science he is led on the Path as Lord of Will, Love and Individuality to the universal life of the divine. He is led to the Godhead through the path of divine nature, that traverses the cosmos; a psychic and spiritual path; a path which leads to transformation, rebirth and resurrection, counterparting his constitution and consciousness of being and effecting their transmutation; a unique form of life and molding pro-

cess of being foreseen and pre-ordained from the beginning of the march of humanity upon the face of existence in order to eventually bring on human triumph wherein the individual as self-conscious being joins the kingdom of the Sun, the Kingdom of All Mind, and therein lives, a Prince of Light, a Lord of Will and Immortality.

It is not in the nature of this system of knowledge to oppose the intellect or condemn or evade logic and reason. On the contrary, through this path of living wisdom the resurrected intelligence within is fashioned through its own nature so as to take hold of the intellect and carry it on to the ethereal light of intuition, to give logic the color of spirituality, and, while logic is upheld as authority, to transmute it to a mental power which directly operates in accordance with the divine purpose and with the reality of things and of life. It is a system of illumined understanding that causes reason to exercise its faculties within the circle of pure mind, productive imagination and higher understanding of things, powers which are thereupon constructed within the spiritual mind.

The argument of the intellect is inspiring. From its mental fire there issues the light of illumination, the light that guides the mind of the thinker to fundamental wisdom. Reason in the world is the resurrection of its Lord in the construction of humanity. Through reason the life of the physical has reached the stage wherein it acknowledges, knows and respects only itself as real life and true identity. This has come about not because of the reality and absoluteness of the physical but because within the enlightenment of reason, upon the summit of the physical life, and from the depths of its own identity the world is enabled to bring out the divine path and the true spiritual life—the absolute, eternal, omnipresent life of the mind.

* * *

The Divine Doctrine is the standard of logic and the light of reason. There is wealth of knowledge, there is power, there is mastery of self and of life, and true self-identity hidden in its magic delivery. Within its folds there is a path to illumination, happiness, peace, health and prosperity. The spirit of its meaning is what leads man to eternal life, to perfection, and causes the immortality of the soul. In its Holy of Holies we learn the secrets of brotherhood, of love, of wellbeing, of healing, of universal consciousness and living. By its divine torch we are led to the temple of higher illumination. Its sword of intuition liberates the mind. Its spirit renders man perfect. The doctrine of the Masters is the living word which the Spirit of Being has mystically inscribed with the pen of intuition and the light of divine wisdom upon the tablets of existence.

As the sun pours its elusive light upon earth, giving birth to the new day, illuminating the life of the world, so the great Leaders confer the Holy Spirit upon man through the wisdom of life as a higher understanding, as a wisdom of the Spirit of Being, transmuting his inner and outer constitution and resurrecting within the birth of a new era. They address him as an immortal being, as an intelligent spirit, who is inhabiting the physical planes involved with physical living, wherewith to carry on his divine mission on earth. Their address molds together the life of the cosmos, the life of humanity, man's life as an individual, and the life of the world, and sheds the light of wisdom upon that one molding and one form so as to render it the molding and the form of the Presence of the God of Being in His cosmos glorified—an illumination, a life-triumph which is erected upon the knowledge that God, the universe, man and the world are identical, God manifest in creation.

* * *

The glorious sun of a new age is rising in the horizon of the son of man. It is the approach of the age of illumined reason. Now is the time to exploit and value the light-giving and life-vesting treasure which the Holy Spirit, the Universal Mind, through the Masters has intrusted to humanity, and to extract eternal truth from its celestial wisdom. Now is the time when the doctrine of the Prophets of Life must be considered as purely spiritual instruction given according to the human spiritual life and needs for the enlightenment of the world and its transfiguration, enveloping within its parchment the divine purpose of being and the life of the spirit of the cosmos. We must spiritually, with logic, reason and true judgment, unveil the secrets of the Sacred Doctrine, fathom the infinite depths of its spirit and spontaneously live out what is there of power and glory. It is now the matured age, the new human era, in whose cycle it is expected of its son to unlock the gates of the Temple of Wisdom and enter the Holy of Holies of existence through the power of profound thinking, true concentration, meditation and pure reasoning. Through the glory of that entry, will be brought forth to all humanity, as light of immortality and universal sharing of bliss, the well acquired wisdom hidden in the sanctuary of being; the sublime wisdom upon the countenance of whose glorious Sun man, instead of writing with the pen of the intellect his name as his identity, inscribes the name of the Universal Intelligence with the finger of the Almighty.

* * *

Spiritual science and philosophy must be mastered, spiritual hearing and seeing must be developed and the pure spiritual life lived, if one is to be able to make the portion of the life of the Divine Leaders his portion, if one is to witness what they have witnessed and to commune with the great Lords of humanity with whom they have walked

and conferred. Before the spirit of the Sacred Doctrine be truly understood, one must make what they have witnessed his own beholding, their path his path, and their height and consciousness of being his lived-out standard.

Before the Divine Leaders uttered the hidden truth to humanity, they directly communed with the Holy Spirit and truly lived the Spirit of that truth. From the hand of the Divine Sun they drank the cup of immortality, and in its presence partook of the bread of eternal life. In the garden of life they walked with the Lord of Creation, among the trees of existence and the eternal flowers of sublime wisdom, love and beauty. With the Intelligence of Being in the sacred Eden they exchanged the secrets of creation and evoked to creative vibration the eternal names of things.

* * *

As intensely as man is concerned about his physical wellbeing, must he become concerned with his spirit's wellbeing. As much as he develops physically, must he develop mentally and psychically. The story of the Bible is the story of man's soul and spirit in his descent to earth and ascent to God. It is also the story that propounds the formation and the secrets of his physical form, which is the manifestation, the declaration, and the resurrection of the spirit and the soul in the external world. To understand truly the story of the Bible is to understand the life and the laws of the spirit and the soul, and to fathom the evolution, the cosmic foundation, the universal formation, and all the secrets of the body.

Even, the life of the spirit and the soul must be conceived as divine science and divine philosophy before one can become truly conscious of the purpose of their existence and understand how they sprout and grow from within the world of evolution to which they descended, upward to the world

of the Absolute, immortalizing creation and liberating the individual cosciousness, mind and being.

Only the mystic-occult can truly understand the arcane doctrine of the Masters and have the power, employing mystic-occult interpretation, to reveal it to the world, which is now considered able to understand mentally, through the power of thinking, logic and reason, the meaning of that delivery.

The mystic is the one who dwells in the depths of his being, and through the life of meditation and love to truth has unlocked the gate of the soul that leads to the Holy of Holies and there consciously united with the Divine, truly identified with the all-knowing, all pervading True Self, whose presence and will rule and sustain the universe; he is the Son of God.

The occult is the one who has mastered the cosmic life, the science of creation and the philosophy of existence; who with the piercing eyes of the Spirit, through the power of concentration and the light of illumined mind, has rent the external veil, the veil of phenomena and physical formation; who has directly communed with the Spirit of the cosmos, has drunk from the consciousness of the all-knowing Spirit and realized that the God of the cosmos, Who rules behind nature and creation, is his Eternal Self; he is the Son of Man.

To the mystic-occult, the God within and the God of the cosmos are known through actual inner and outer experiences, through inner and outer communion, as one God, the God of All, to whom with exalted admiration he refers as the Spirit of Truth that pervades, that underlies, all wisdom and science, whose life is the light of the wisdom of the Masters, whose laws are their consciousness and whose being is their goal.

* * *

The sign that humanity is now ready to accept truth according to its deep mysteries, rejecting all

that is literal, shallow, and superstitious is that man as a physical being has entered the temple of the intellect, where he communes with the source and the meaning of things through logic and reason and the light of true judgment; that the physical world has reached the summit where its children of mentality, light and culture refuse to be satisfied except with the essence, the meaning, and the spirit of nature and creation. They demand proof of that which is, and search deep for power and wisdom within the life of cause and effect, constantly fishing for profit in the stream of experiences.

The signal of the preparedness of the world to meet the unveiled truth is that the science and philosophy of the present spiritual leaders has already reached a state of intuition that deals with the very Spirit of existence, and that it is within the light and power of their understanding to transport and scientifically mold that sublime wisdom of life to the human intellect. The present Divine Leaders have their perfect system of spirituality, perceiving and philosophically and logically arriving at the realities of life, mentally delivering it in the most positive way to a physical world which is well prepared to cognize it intellectually through pure thinking and scientific, exact imagination.

The sign of the ripeness of the age is that contemporary physical science is almost reaching the higher realms of existence through its own advancement. Its leaders, in mastering the science of mechanics, chemistry and form, the science of perfecting the physical formation and elevating the system of living, are at the threshold of the invisible life, its laws and order, and with their methods and instruments are knocking at the gate of immortality, ready to commune with the liberated mind and the universal creative current of the cosmos. The only one who can answer that knock, the only one who can satisfy their demand, is the spiritual

scientist and his system, which transforms the human constitution, unfolds the form and illumines the consciousness of being through the rebirth of the ego, enduing man with inner sight that answers all demands and never fails in the industry of existence.

* * *

Reviewed from the standpoint of spiritual science and art, the physical scientist and the devotees of the external life, creation, and form, if they are to hold to their purely objective methods of investigation, will always fall short of dealing with the pure invisible supersensible life, with the pure invisible laws, processes and principles of existence. No matter how far the development of their intellect and the subtleness of their instruments is destined to carry them, they will discover that they only extend and broaden the scope of physical investigation and increase the information as much as the boundary of their microscope and their telescope expands. Their seeing and hearing is more than the naked eye and ear can discern, it is true, but it is confined to the same plane of existence. Their instruments do not enable them to shift from the external life to its hidden wonders and invisible kingdoms, to the inner realities, laws and entities. Their instruments do not empower them to extend their studies from the investigation of matter and form to the investigation of the principles and the spirit within. They will always be probing into the shell of life, into the effect and not into the cause.

Their science treats only of matter and form, of the physical processes of evolution; their inductive methods and analytical system are erected upon what is objective and constructed to work with the physical evolution of creation, structure and form. Even if they may, through the art of chemistry, succeed in creating a form, an expression of low cell life or some mineral or vegetable formation, through

their empirical system of knowledge they will still be dealing only with its outer construction and cannot understand or work with its inner causal life, its invisible behaviour or constitutive principles. Their system stops short of reaching the life-kernel and the intelligence behind the form, the directing will, the animating essence within. It fails to penetrate to the divine purpose therein.

Because this is so, and because the world is compelled, for further construction and sustainment of its civilization, to rely upon physical science—otherwise its civilization will collapse and the world cannot advance, physical science being the very life and form of the world—yet, since it cannot carry it beyond the phenomenal life, the spiritual doctrine, spiritual science and philosophy, that deal with the inner life and intelligence of being, must now be given to the world for its true and eternal guidance and support. This is to be done, not in order to cancel the physical science or destroy its blessings but to complete it and perfect the human progress and liberation.

Physical science and its art, dealing exclusively with the process of evolution, may advance inward as far as the electron, or any as yet undiscovered more subtle light-life centers, sub-units, and outward as far as the consummation of physical evolution, the perfected physical form of man, but does not advance farther. Physical science does not deal with the processes of inner feeling, with desire, with the living, animating personality, with the soul, with the faculty of thinking, with the power of willing, or the intelligence that dwells within the form, which is named spirit—the true man. Physical science does not include within its scope the destiny of man or the question of immortality, idealism, the inner imagination that creates, nor mental creation and vision, which in truth are more real and actual than the purely physical life

and form. Physical science and its art do not embrace the human life as an immortal human order and a glorification of being, leading it to true self-reliance and self-understanding, effecting oneness with the Divine Self.

* * *

While physical science develops the world and alleviates the crush of labor, the burden of existence that heavily weighs on the shoulders of man; while physical science transforms the physical life to a life of mastery, beauty, culture, luxury and happiness, and molds it to one great whole of which man is the lord; yet physical science fails to transform the world to an eternal world. It is not within its reach to deliver the soul of man or to endue him with universal vision, with psychic seeing and hearing. It is not within the range of physical science to cause the immortality of being or the divinization of consciousness, nor is it within its scope to resurrect man as an omnipotent, omniscient Intelligence, a Lord of Will, Wisdom, Love, Beauty and Immortality. Physical science falls short of molding man to the Son of God, or to the Son of Man. All this is left to spiritual science, which is revealed through the divine wisdom and philosophy contained within the Sacred Doctrine of the Masters. All this is left to the endeavor of the scientists of the spirit.

Just as the physical scientists have advanced in the construction of their instruments so far that they are on the threshold of communicating with the invisible, the superphysical, so the scientists of the spirit have fashioned and transmuted their constitution of form, soul, mind and spirit to a magic instrument through which they can at will, free from hallucination and illusion, deal directly with the invisible life that throbs and moves in the heart of creation. Through their developed, transmuted form, the magic instrument of the spirit, they are able infallibly to deal with the soul, the mind, the

personality and the intelligence that lives within man and all creation.

So it is with the psychologist and the philosopher. Through the illumined mind, through logic and reason, through pure thinking, they are able to unveil the inner secrets of the life within. The creative imagination of the mind, the power of reasoning, and mental discernment are as real as any material system or physical instrument of the scientist. This is not said to disparage the physical scientist or to subordinate his endeavors in life. He is of the great pioneers of humanity, an illuminative Sun for the world, and a God-sent bliss to the life of earth. In fact the physical scientists were great sages and mystics of the ancient past, and only for the fuller benefit of the world have they in their present embodiment taken upon themselves the endeavor of perfecting the physical living. To this end they have purposely drawn a heavy veil upon the memory of their past, upon their spiritual impulse and vision, so as to concentrate all their inner powers and divine faculties as a physically pointed mind upon the physical life and its development, experiencing a temporary loss of self in the subject through concentration which is the intrinsic nature of the Leaders, and a faculty most necessary to the accomplishment of their mission. The same ones, during certain illumination upon earth or upon their heavenly return, will experience the rending of that special veil and the revival of their divine memory, and will clearly understand the rationale of their complete bow to the physical world.

The physical scientist has penetrated and uncovered the mysteries and the evolution of the physical form because he has feeling; that is, soul; because he possesses the power of thinking and creative imagination; that is, mind; and because he has command of inner willing, determination and vision; that is, spirit; all of which are supersensible, invis-

ible forces that are, however, counted out of the scope of physical scientific investigation. But as true powers of life they are admitted to the divine laboratory of the spiritual scientist, who deals with them according to a special method of mental and psychic investigation, as practical and real as the method of the physical scientists.

The physical scientist is able to apprehend the laws and the formation of the physical existence because there dwells within him the inner intelligence of life and being, the spirit which is conscious of itself, its environment, and its supreme principles and divine right; which is enthroned as the creator and the sustainer of the laws and the formation of the outer life. This inner intelligence is the paramount subject and the goal of investigation of the scientist of the spirit. After all, what is real, what is the source of all understanding and calculation, is the mind, the soul and the spirit that live within the physical scientist, enabling him, with the aid of the outer instruments, according to the outer laws, to work successfully upon the external world.

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If man is to be secured in the heaven of wellbeing and safely led to eternal perfection, it is necessary for the spiritual and the physical scientist to cooperate, mastering the inner and the outer phases of life. As a comrade marching forward on the battle-field of existence for the complete beatitude of humanity, the spiritual scientist must unite forces with the physical scientist, take hold of the thread of study and analyzation that the investigation of the physical scientist could probe no farther, and link his wisdom to the physical knowledge of the student of matter and form. This is the only method through which the being of earth can advance on to the infinite height of the human goal. The spiritual scientist and the physical scientist are the twofold ladder of the world's advancement

and human progress. Without the work of the Divine Leaders; that is, the spiritual scientists, the human progress, mentally or otherwise, will fail, and humanity, its heart bleeding, its wounds of sense experiences unattended, will be left alone on the dusty road of physical phenomena, at the mercy of the eagle of the day and the wolf of the night, that ruthlessly war upon the formation and life of its existence.

As the mental culture of the physical scientist becomes the mental culture of the world at large, as his inventions and his triumphs within the external become the luxury and physical wellbeing of humanity, so the progress of the spiritual scientist becomes the progress of the individual and his discoveries and system of human perfection the elevation and the divine wellbeing of all. As through the power of money every member of the world is able to share and enjoy the fruits of the physical scientist, so through power of the mind can the public receive the supreme blessing and the eternal life which the spiritual scientist gives. As commercial life enables people to possess the product of physical science and the luxury of its use, so religious life, or spiritual knowledge, feeling and living, endues man with the sublime revelation and the higher experience of the spiritual scientist and his undertaking.

Practical knowledge of the science of the soul, the mind, and the spirit, the inner powers and realities that dwell in both the physical and the spiritual scientist, is the knowledge that links physical science with spiritual science and through pure mentality, intuition, takes hold of the human life and order, and therewith securely leads the world upon the path of the Divine Return, the Path of the free, the illumined, the immortal world; no longer the world of the form, but the world of the spirit. It is now within the power of the spiritual leader scientifically to teach the immortality of man

and philosophically, within logic and reason, to prove his divine origin, recording in the annals of science the advancement of the spirit as the physical scientist records the evolution of the form. The world now is seeking this wisdom as the religion of the Spirit, as the divine wisdom that can endure the test of true understanding and fundamental reasoning, and on its luminous chariot carry the proof, the core and the true purpose of actual spiritual living.

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The spiritual leaders of today possess a system of fundamental spiritual development in which man as a free intelligence, his constitution made the mental and psychic instrument, becomes a conscious spirit-being possessing an individual yet universal consciousness, mind and constitution. With this system he not only can understand and perfectly master the external life but also consciously enter the invisible planes, exploring their regions, unfolding their secrets, and living there as much at home as he is in the physical world, leading the life of the Initiate.

The path of initiation or spiritual birth, the rebirth of the ego, is granted man through the doctrine, the science and the help of the spiritual leaders; a method well conceived and constructed and mentally arrived at, in conformity with his constitution of being, the human organization, and the life and laws of the universe. This path to liberation and perfection, denominated religion, has been given man so as to fit into his everyday life and the environment of his world.

Divine science and philosophy, the scientific religion, the religion of the heart and the mind, attained by the spiritual leaders of today, has created a perfect form and a true method through which man can with safety, as a practical normal being, arrive at his spirituality. And as a divine spirit,

the spirit-man, conscious of himself can explore the hidden regions and enjoy and master their mode of life.

This path of regeneration or transmutation is attained through concentration, which is the purification of thinking or the mastery of the mind, and the direct connection with the spirit behind the form and nature—the state of illumination; through meditation, which is the mastery and the transmutation of feeling or the soul, and the direct connection with the inner laws and order of life—the state of inspiration; through omnipresence, which is the mastery and the universalization of willing or of the ego, and the conscious oneness with God—the state of intuition; and through renunciation or selfless love, which is the mastery and perfection of action, or the perfection and divinization of the physical man, which renders him the Son of God.

This path also envelops the transformation of character and of memory; that is, control of memory, and practical, spontaneous living of higher knowledge; and remembrance, or the revival of the divine memory and the living of the spiritual nature and qualities as actual life. Through this one knows the spiritual life not through the doctrine that he remembers nor as ideas which he merely thinks of and ideals which he admires, but through actual, spontaneous living.

* * *

This is the era of science and true knowledge. Logic and reason in this age have been developed into a spiritual torch which can be turned upon divine science; divine science has been given the robe of logic and reason. This is of the greatest significance to the world, because through divine science the Spirit of Intelligence has offered to the world at large the conception of the God of Being, the secrets of creation and of the invisible constitu-

tion of man. Even the solution to the question of the immortality of man and the realization of his divine origin, in this new era, has been molded mentally and made a perfect perception and conception within the reach of any earnest unbiased thinker.

There is no longer space in the book of life for literal understanding of the Sacred Doctrine contained in the holy books that compels blind faith, nor page for any shallow interpretation or conception that is colored with superstition, dogmatic ideas or spiritual illusion. The same religious interpretations, ceremonies and forms that served man in the past with goodness, and brought him blessing and development, if they are given now, will cause him mental disturbance and soul disaster, even hindrance to his spirit. The developed man of today has graduated from that method of schooling and is ready for pure truth and pure spiritual molding. Race religions, racial consciousness and nature's instincts are disappearing from the great body of humanity, and in their stead is appearing in man's consciousness the illumined mind and the Christ nature or impulse, that from itself seeks the spirit behind the letter and truly calls for the spirit of truth anywhere. The verse without the meaning is void. We read the verse for the sake of its meaning. The meaning of the word is its spirit. The form without the spirit is lifeless. We approach the form because of the presence of the spirit therein.

The spirit is the intelligence that lives in itself, by itself, and through itself, itself identified; the intelligence that creates, and immediately lives in its creation; the intelligence that interweaves, supports and immortalizes the law of its creation. It is truth in itself.

If the spirit withdraws from the cosmos, the cosmos will collapse. We search for the self in the

physical, only to lose the self. Only when we search for the self in the spirit, we find that we are the supreme Divine Self.

To the slumbering spirit entombed in the physical world and made subject to the senses, the Lord has given life-necessities, responsibilities and the pressure of living, topping it all with unendurable desire for all there is. All is ordained not for the crystallizing of man as a physical being, a being of letter and form, but for the purpose of quickening his life, destroying his physical shell, and resurrecting him as the active, dynamic and dominating Divine Self. It is within that achievement that the universal consciousness, the order of being, the laws of life, and the spirit of truth absolutely take possession of man and live and act within him with all the supremacy of existence, operating as his own life, consciousness and spontaneous effort.

The world through the Christ light and impulse has awakened from its somnambolic sleep, casting from its giant form the cover of symbology and mythology in shedding the light of knowledge and truth upon their formation, deciphering and explaining the divine meaning of symbology, and revealing the spiritual life and mysteries secreted in mythology. The resurrecting world is moving away the stone from the tomb of man buried in its physical pit and through the miracle of mind mentally resurrecting him to the Son of the Father of all Lights. Through this awakening, through this mental resurrection, the world also is breaking the chain of religious literalism and dogmatic theology which binds the soul and drags down, even deadens, the intellect. Tearing the veil of religious slavery the resurrecting world is now awakening to the Spirit of Truth, with the power of a liberated mind, pure reason, and spiritual seeing and hearing, seeking the light of divine wisdom, true understanding and the religion of the spirit.

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The world of today, outwardly, is a scientific, industrial and commercial world, a matter-of-fact world, a world compelled by its development and the revolving wheel of civilization, even by the very rhythm of its heart, to keep pace with the infinite demands of the mind and its practical, creative imagination. The present world is a world that searches for profit and advancement in all things, that utilizes its mental resources to the utmost in order to effect economy of time and labor, that specializes in extracting the utmost good from even the least, and is always ready to penetrate to the essence and true meaning of everything; a world that seeks truth through physical experiences and expressions, that condenses and crystallizes truth to external ideas and objective molding. We are living on the threshold of an age in which the life-archetypes in the kingdom of the mind are being materialized.

Almost everything the mind of today thinks of it is accomplishing; many things the kingdom and life of the mind possesses and conceives as ideas and archetypes it is awakening and forming into physical creation and reality. The mind's power and life is being expressed physically, so far as the laws of the physical existence permit. The powers and faculties of man as an individual spirit-being are realizing themselves in the world. For instance, the withdrawal of the spirit at will from the limitations of the physical senses and "astral travel," is materialized in the invention of the airplane and its practical use. Mental telepathy is physically realized as wireless telegraphy. The omnipresence of the mind finds its physical expression in the radio. Spiritual seeing materializes its power in television.

The development of mental culture and the intellect is about to reach its height of power and perfection. We are at the dawn of the age wherein

man is to realize the spirit's life and realities in the physical world through physical activities, physical creations and the mastery of the elements. The world at present, as never before, demands truth, takes hold of it and makes great use of its force. It seeks the truth everywhere, in everything, extracting the vital value of all that exists through the art of chemistry, physics or any conceivable, available means. It is almost a perfect physical world.

This proves that the time is ripe for the doctrine of the spirit and the unveiling of Isis. This is the divine signal given the spiritual thinkers to arouse them to the fact that man of today, his mind illumined, his soul riding on the crest of its creative power and vision, can no longer be satisfied or silenced by the literal interpretations of the divine doctrine that obtained yesterday. Instead, he demands pure meaning and ardently searches for the spirit of everything. The old system of religion and dogmatic theology, which were needed yesterday for perfection and wellbeing, can no longer satisfy the inner demands of the developed soul and the enlightened mind. The human spirit is crying for the naked truth.

* * *

The perfection of the physical world, with all its external blessings, would mean annihilation to the spirituality of man if it were to be carried on without divine understanding and divine living of life. The perfection of the physical world weds the mind and the soul to the physical senses and to the apparent life of transient phenomena, upon which, if the spirit erects his consciousness or stands entirely thereon, his consciousness flounders and sinks to nothingness. If the inner individual intelligence in man makes the phenomenal world the foundation of its formation and sense of being, in the

time of the world's transmutation to its ethereal counterpart his consciousness vanishes.

The form of the physical world and the modes of its living are not eternal, even though the truth is projected to the life of humanity through its kingdoms, its folds and its structure. Because of his nature, that through its own formation insists upon development and perfection, and his mission of transmuting the world, man's return to this earth during many cycles is made absolute life necessity. He is obliged to reincarnate after disembodiment until he reaches perfection and earth is transformed to an ethereal planet. Thus for his well-being he is concerned with his future molding and the coming molding of the world as vitally as he is concerned with it at present.

In the time of transmutation of the world the consciousness and the intellect, which are the product of the spirit's union with the phenomena of the world, into which man molded the self, facing the spiritual fire, vanish. Even though that stands the annihilating divine flames, by themselves they cannot function because of the loss, through transmutation, of the physical object which previously served as the other pole that gives life contact, and challenges the light of knowledge.

Sooner or later man will discover that without his Christ Spirit he cannot live, and his world cannot endure the revolving wheel of time and the heavy chain of space. Only through the Christ light and Christ mind can he enjoy immortality and the eternal consciousness that knows. This is revealed to him through the light of the Golden Torch of the New Mysteries, the Christian Mysteries, the Torch that was ignited by the Lords of Will, Love and Wisdom from the White Throne.

The giant, with his mighty frame, if not physically perfect in his inner construction, while he reclines on the couch of a tranquil, untroubled life,

can deceive himself and others. But if he arises in the hour of danger, charged with the heat of battle, he will fail and gigantically collapse, no matter how potent his outer form appears. So it is with the world and the life of humanity, if they are found void of spirituality and intuition.

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It is evident that if the master-thinkers do not rescue humanity through the higher understanding of the Sacred Doctrine and the religion of the spirit, humanity, spiritually neglected, even though its physical life is almost perfected, will lose its hold on the divine path. On the verge of the divine reunion it will fail to meet the Son of God, who is its true Man and its goal. It will conceive itself only as the personal selfish self. Humanity, left alone to its materialistic consciousness and to the realization of the instinctive sense man, on the day of transmutation, too late will find its consciousness of immortality swallowed by the dragon of materialism.

The true interpretation, the mystic-occultic interpretation, of the divine deliveries is the power that liberates from superstition, religious slavery and the siren of materialism. It is the power that leads to one light and one religion, the universal light and the universal religion of the Christ. The religion of the Christ is the way of liberation, wisdom, love, beauty and true spirituality. It is the mystery of resurrection, in whose cosmic temple is realized the heavenly life, oneness with God, the brotherhood and the divinity of mankind.

The great Leaders from the divine fount have given the Sacred Doctrine directly to the illumined mind. They have fashioned it as the science of truth and the truth of science, as the light of mind and the mind of light, as the life of the spirit and the soul, and the spirit and the soul of life. As a spiritual conception they have molded the mystery

of life, of the spirit and of the soul to an esoteric wisdom that requires explanation in accordance with the inner laws of the cosmos, the life of the spirit, the uniqueness of the soul and the mystery of the mind.

The relation subsisting between the spirit, the mind, the soul and the body must be perfectly understood; that is, spiritually, mentally, psychically and physically, because it forms the master-key to the understanding of the Sacred Doctrine. The relation existing between the spirit and what is manifest must also be revealed to the student of truth before he will be able to arrive at true understanding of this doctrine. And most of all, he must truly live this doctrine if he desires his spirit to reveal itself through him, illumining him with its true meaning and interpretation; for one must live what he desires to understand.

Man of today is destined not only to master the physical life, scientifically and otherwise, but, knowing through the outer activities and formation that there is a hidden invisible life behind the external, he is to transmute the physical life to a channel through which he may reach the invisible life and realities, making them his own. For this divine wisdom is required. In shedding the light of higher wisdom upon the physical life, we discover that in reality it is the key and the medium that enables man as individual intelligent being to commune with the invisible reality and the Lords of Existence that operate behind the world.

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Because the mind of the general public points to the sacred doctrines as the religious power behind the various religious convictions of the world, the profound student must not disparage them as discarded matter nor fling their leaves upon the running stream of neglect, for the spirit of these doctrines forms the evolution and the wellbeing of

humanity; it secures its transfiguration and the immortality of its children. Uproot the divine doctrines from the human order and as, when the steel beams and the cement are removed from the giant structure, it collapses, a pathetic heap of chaos, so humanity in dismissing these doctrines will crumble to dust.

Exoteric religion, however, must meet the great minds of human development on their own ground, must reason with the logicians and enlightened thinkers. Religion must contact, must work with the *basic* system of human knowledge and from its Arc of Testament shed the light of wisdom upon the leaders of mentality and the lords of intellect. Religion of the past has ruled the life of the world, it has been the power that magnified the life of the physical, unfolded its glory, and caused its enlightenment. It has worked and molded the intellect and so constructed the life of the physical through art and beauty as to attract man to its dominion and provide him with wellbeing. But religion of today, if it is to lead humanity to the peak of its divine destiny, must from its own fount pour out the light of wisdom and liberation upon the progress of a well advanced, well molded world.

If we are to invest in the present world a religion that blesses and transforms its life to the divinely human, we must give the world a religion that can live and flourish within its already enlightened life and glorified civilization. From the heaven of consciousness we must attract a religion that through its revealed spirit builds an eternal concrete foundation for the world's perfected physical system and mental and soul order, that scientifically expresses the inner oneness of life and with the loom of logic and reason interweaves it into the indissoluble harmony and unchallenged peace of the brotherhood of man. This is only accomplished through the

meaning of the Sacred Doctrine and the truth of the Spirit, void of materialism.

The various religions prepare the world for its divine triumph and for the dawning of the religion of the Spirit, which is the mind of the Christ. All spiritual and mental thinking, psychology, "free thinking," rationalism, physical science, physical education and culture, even atheism, all prepare the world to awaken in a special way to Truth. They are various convergent roads that lead to the center of Perfection.

Religion has been grossly misconceived. The word "religion" to the modern mind is synonymous with ignorance, mental slavery and torpidity of the intellect. Hearing the word "religion," the modern man is reminded of superstition, the life of the Dark Ages, and helpless groping in the night of mental lack.

Religion is the awakening of the universal consciousness in man. It is the Divine living directly in the consciousness of the individual, causing in his inner and outer life a conscious oneness with the universal intelligence of life and being. Through religion the universal intelligence immediately lives its life in man affecting within him the realization of his true sacred inner and outer relation with his fellowmen.

The vital importance and necessity of religious life and living to the world is realized when the mind through science, logic and reason discovers that religion is the arrival at the actual knowledge that there is one spirit, one life, one consciousness and one constitution living in the whole human body, of which a human being is only a member. Religion is the living of the knowledge that man and his brethren are the many links that weld humanity into one chain, upon whose least link is staked the destiny of the whole human order and upon whose strongest all find their glory. It is the

linking of knowledge that men are co-partners in all the details of life and the kingdom of creation, one God constituting their identity.

Religion is the higher ideal of humanity, and the realization of the spirituality, the immortality and the omnipotence of man. It is conceived in the second heaven, where the spirits actually live their oneness; it is rooted in and draws its life and power from its celestial fount in the seventh heaven where the divinity of man is revealed to him, his memory is revived and he realizes that he is the Lord of Will, Love and Wisdom; beyond doubt, the Christ of God.

Religion is needed for the cultured humanity as much as it was needed for the child humanity. The perfection of human culture and human ethics and the arrival at ideal materialistic civilization does not satisfy those human demands of perfection which religion alone can fill, and cannot take the vital, paramount place that religion holds in the human evolution. It is the eternal life of the human existence and the divine impulse of its fulfillment that is given humanity through true religion. The science of truth—divine science and philosophy—as revealed through the Sacred Doctrine, is what is accepted by spiritual authorities as religion. Exoteric religions, religious forms and ceremonies, which are only the creation of religious conceptions formed to point to man the Spirit of religion, are not the religion of which they speak and which they confess. To them religion is the life of the Spirit, of which usually the exoteric religions try to speak and the exoteric doctrines seek as the inner unfathomable depth of life and the authority and foundation of the outer religion.

This Spirit of religion is what the Masters of Wisdom are now to give humanity; this living meaning of life and divine purpose of living, this sacred communion with God, is what those Guard-

ians of Light are now giving the world through esoteric interpretation of the wisdom of Christ and the Prophets of life. From the obscurity of the sanctuary they take the sacred light to bless a world that heretofore was deemed immature, but now is found capable of receiving the Spirit of religion and of directly communing with the unveiled, eternal truth. Now to humanity at large must the Masters of Wisdom, through the mystic-occult interpretation of the the Holy Books of man, entrust the keys of knowledge, the esoteric truth of religion, to replace the outer dogmatic form, which is no longer a stepping-stone but a stumbling block to the higher human development and resurrection.

When man communes with the divine; when he reaches the true principles of life, the laws of existence, and the purpose of being, conceiving them as mental ideas and human ideals; when he upholds them as most sacred, lives them out and passes them on to the mind, the soul and the consciousness of others, his life is regarded as true religion.

Wisdom is the spirit and the light of the world. In the realm of mind wisdom defies rejection. When its sun spreads its wings of illumination in the horizon of the intellect, it is reverently adored by man, always received, dispensing with argument. Man worships at the shrine of wisdom, and readily surrenders to its sublime authority. Christ is the Spirit of wisdom and its eternal power. Christ is the Light of the World, which is being given man now as the meaning and the interpretation of the Sacred Doctrine.

This interpretation is religion, the religion that does not denote a certain set of tenets or special creed or conviction that molds people into separate congregations or societies or races; not the religion that leads to special churches or temples, but the religion that belongs to all the world, to all the human race; the religion that molds humanity to

one great body, to one great congregation, to the Sun Humanity, to the congregation of the Universal Mind. It is the religion that transmutes the world and its churches to one great Church, the whole cosmos. This interpretation of the Sacred Doctrine is the religion that causes the spiritual, the soul and the physical perfection of man; his liberation, his wellbeing, his true immortality.

Man is the key to the hidden wisdom of life. If he is to understand the Sacred Doctrine that deals with the wisdom of life, he must of necessity understand himself.

Life is not mere play. Life calls for realities; it insists upon absoluteness of being that forms the wellbeing of man. Life, to be enjoyed as an eternal life must be religiously; that is, spiritually, accepted. The wellbeing of man, his spiritual existence, is his only religion.

To the illumined mind religion is the universal consciousness realized in the mind and in the life of the individual. Thus to a certain degree every human being is a living shrine of the Spirit of religion, lit up with the divine fire of the soul and the mind, the fire of love and inspiration.

Inspiration is attained through living the divine life to such a degree that the divine life works itself within the individual up to the light of his understanding, wherein it becomes his thoughts, his ideals and his ideas, even his intellect, from there spontaneously springing forth as the Sacred Wisdom of the universe, as the laws and the order of life and being, and the religion of the world.

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The Sacred Doctrine must be understood, religiously adopted and lived, if man is to accomplish his mission; if he is to transform the self and the world and cause the Divine Return. It is the Sacred Doctrine that possesses within its spirit and its mysteries the seal of the Divine Wisdom, that

illumines his mind and inspires him with his spiritual triumph. The seal must be deciphered, its truth and its mysteries must be unveiled and publicly given. The world is ready for the mystical revelation.

Through the esoteric interpretation of the Sacred Wisdom, the truth that liberates, that illumines, that acts as the Christ nature, is truly given to the world. Through it the lighthouse of divine wisdom and spirituality, reflecting the Christ White Glory, guides the ship of humanity enshrouded with the darkness of sense life, sailing upon the gigantic waves of birth and death, strife and love, to the shore of safety; the shore of light, love, freedom, brotherhood and perfection.

In the knowledge that the Lords of Creation are gloriously ushering into the heart of humanity the Christ Era, the era of light, love, order and beauty, this script is presented as a service, an earnest and humble service, of the Masters of Wisdom to mankind.

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As the rosebud serenely opens its petals to the glorious sun of the morning, that with his dazzling rays of elusive light molds its forthcoming perfection and beauty, so is the present age now happily opening its heart to the divine Sun, to the Christ White Glory, that the Christ life and impulse may fill and animate its kingdom, transforming it, through the Spirit of Christianity, to the supreme perfection of the Dominion of the Most High.

Christianity is not a religion to be adopted by the human race for a certain period, later to be discarded because it has been outgrown by the advanced civilization of the world. Christianity is a spiritual impulse that always has been travelling through the soul and the mental nervous system of humanity, even before the coming of Christ, even before the beginning of the world; it is the Divine

within man. Christianity is the divine nature that animates the human soul and mind and all existence, that increases in its manifestation hand in hand with the ascent of evolution, sustaining and spiritualizing the world. It is this divine impulse that creeps into the home, into business, into social relations, into the government, into all religions; that acts as a leaven, spreading and transmuting all. It is Christianity that illumines the consciousness of being and endues the order of civilization with perfection.

Christianity is idealism actualized into fact and molded into fundamental living.

The Sacred Doctrine must be esoterically explained if its Christian Spirit is to consummate the human triumph and crown the eternal bliss of the world. From this light of understanding, the Torch of Mercury, held aloft by the supreme will of the mind, is carried on by the Masters of Compassion to the white throne of the Lord of the Sun, there to be lit with the eternal flames of spiritual wisdom and intuition, and forthwith mentally brought back, a torch of illumination, liberty, love, beauty and perfection, to be gloriousy enshrined in the inmost circle of the sublime Human Order.

CHAPTER III.

THE SUN OF HIGHER UNDERSTANDING.

REVELATION.

In the fulfillment of time the God of Light, Life and Being, the divinity of humanity, appeared in its consciousness and life as its Higher Ego. And in the kingdom of earth, as much as possible for earth human consciousness to receive Him, He lived and declared His identity through the historic Jesus; until today He declares Himself in the developed human leaders as He gradually in this entering Christ cycle, the sixth cycle, as the Holy Spirit, will live and declare Himself through every human being. This God of Light and Love, this Christ of the cosmos, is the Spirit of all religions.

Man, the invisible spirit, the living divine intelligence of being who lived on the higher spheres of life, has descended to this world, through taking upon himself the form of the world, for the purpose of working upon the visible life kingdoms as he spiritually works upon the invisible, thus rendering all states of life his own consciousness and states of perfect being. This descent undoubtedly has closed upon his divine memory and caused the spiritual powers within him to become latent, inactive, inevitably to remain dormant until there can exist new states for their activities. This opportunity can be realized only by spiritualizing the external world and by making what works in the within the life and the power of the without—an accomplishment attained only through the art of true religion, the religion of the Spirit.

The great Divine Leaders have appeared at strategic intervals along the line of man's descent, crown-

ing the life of earth-humanity in serving as divine messengers whose aim and purpose is to keep the divine fire burning within man, to keep his memory refreshed with the ethereal life and to inscribe and preserve upon the human banners the name of God, so that the eyes of man will not lose inner sight or become blinded by the smoke of the materialistic world. This mission has been interpreted as religion.

The great Divine Leaders, foreseeing the future, have constantly prophesied to man that in the fulfilment of time the God of his being, the Divine concealed within him, will consciously share with him the external life, immortalizing his existence and transforming the world. The Divine Leaders have informed man that in the ripeness of time the Christ, the God of Light and Life, will descend into the world. From the Sun state of existence He will come to earth, to live in the heart, in the consciousness and in the constitution of earth humanity, as well as in the kingdom of earth itself, transforming and immortalizing the life and being of all. This liberation of the world of which they reverently and solemnly prophesied is to take actual effect in the Christ cycle, which is now dawning upon man with its liberating and transmuting spirit.

CHAPTER IV.

ADORATION

Salute the Spirit of Christ! Behold Him in Jesus! The same august Spirit, the God of Light, Wisdom and Love, who ruled our existence from the state of the Sun, who in the mature time, through the mystery of being and the process of creation, watched over us from the state of the Moon, now is speaking to us as man to man in the state of Earth.

Bow in homage and adoration before the Spirit Christ!—the Divine Triad manifest, a Supreme Intelligence in human form! Behold Him now in every man! The same exalted Spirit who, with the lightning of the spirit and the thunder of the soul, through Jehovah imparted the Ten Commandments, those sacred principles of human physical existence, to the Prophet of the Law upon the Mount of Sinai, the Mount of Initiation within the portals of the Law, now, from the Mount of Jesus, through the Christ Light universally bestowed upon man in the New Mysteries, is giving him the Divine Power through the spoken Word, the power that of itself is the fulfillment of the Law and the Sun of Resurrection.

Let the mind be found prepared to hear the voice of the One who, in ancient time upon the Mount of Sinai, divulged the laws that govern the physical and the spiritual life of the ego in accordance with the color, the life and the harmony of the Moon state of existence and the needs of earth at that time. Let the soul now be ready to hear from Him the inner wisdom that brings man spiritual victory and absolute spiritual life! Let the heart accept from Him the pure, unveiled doctrine of the spirit!

The One whose divine light through Jehovah spoke the Ten Commandments, as the platform of earthly existence to earth-destined man and as the declaration of his physical constitution, now, within the folds of this super-enunciation, utters in the form of the Lord's Prayer the spirit of the Ten Commandments as the magic call of the divine return, as liberation. Through the Lord's Prayer the life of the spirit is no longer given as laws held over the ego from without, but as the divine voice of the ego from within, in conscious oneness with the Father, proclaiming its own nature and life triumph. The One who, through the Ten Commandments, purposed to minister to the physical and spiritual needs of man, now, through His doctrine upon the Mount, is providing him by a spiritual avenue the transformation of his physical life upon earth to the life of Christ.

CHAPTER V.

LAW

The law finds its fulfillment in the spirit manifesting in life as the spirit of intelligence and being, as the immediate, the absolute bearer of the divine, the spirit itself being the creator and the authority of the law. The law is the immanence of the life of the spirit taking its course in nature, creation and the consciousness of being. The fulfillment of the law is attained in the perfect manifestation of the spirit, wherein the spirit evolves creation and transforms it to the summit of universal consciousness. The spirit outwells its life as living laws, the laws of the cosmos.

The law is the spirit's presence and power in creation, the world and being—a perfection of life that renders the dominion of the spirit, to the physically bound man, law with all its might and exactness, and to the spiritually bound man, liberation and the fulfillment of living.

The living voice of the Christ, the voice of Eternal Life and Truth, when it reverberated from His throne in the state of the Moon, was to the people of earth the great, the immutable Law. The living voice of the Christ rising from earth, in assigning earth His kingdom and its mount—the heart of man, earth's divine power—His throne, has become the absolute, immediate voice of the Christ—Life Eternal. It has risen in the horizon of humanity—the Sun of Truth, the fulfillment of the law and beatitude. It is enjoyed by man in the temple of his devotion as the immortal song of love, the creator of oneness, of perfection, in the land of separation.

CHAPTER VI.

ST. MATTHEW

From within the inner fold and meaning of this eternal breath delivered by the Christ upon the Mount, the intelligence within man is receiving the bliss of the esoteric teaching of the Holy Spirit, directly given from the throne of earth to its Sun Humanity and to every soul living within its fold. In this message the Secret Wisdom, erstwhile concealed within the temples, guarded from the reach of the outer world, is freely given to everyone—to everyone who has ears and is desirous of hearing.

The consciousness of man, wandering upon the face of earth, through this esoteric teaching is led back to the divine. His spirit is resurrected, his mind is illumined and his soul is granted an eternal atmosphere in which he can breathe and move as a free, regenerated being; even his very life is endued with the immortal, creative Word. In this divine utterance as crowning idealism the Spirit Christ first declares the nine Beatitudes, the life and order of being which enables us consciously to rejoice in the Godhead.

Through the inner power vested in the nine Beatitudes, which conform to the nine principles of life and being that manifest outwardly in creation and human life, man consciously, as individual-universal intelligence possessing superconstitution, is enabled to share with the Gods the eternal bliss of the supreme consciousness of Mind, Will, Power and Love.

* * *

In the first Beatitude Christ speaks of the one who has reached the height of the ego's development, who in and through that development has

found the universal consciousness in realizing his poverty upon the summit of personal wealth, who through abnegation of the self becomes one with the Eternal Self. This verse portrays the principle of *willing*.

"Blessed are the poor in spirit: for their's is the kingdom of heaven."

In the sense in which poverty is understood by the physical consciousness, there is no poverty in the spirit, just as there is no lack in the essence of life or darkness in the rays of light. The only sense of poverty known in the spiritual life is experienced when the spirit, having reached the zenith of his glory, finds himself in God and discovers that as individual *I* he has nothing to possess or claim for his identity. To him all that is, is the life, the power and the glory of the Universal One, which truly makes his own life and consciousness of being.

This awakening of the universal consciousness in man upon the summit of human development animates his mind with the realization that his possession of noble character or transmuted personality and his execution of perfect deeds are of no value and have no existence in the presence of the Higher Self; that even their mention creates division and sense of differentiation which paints him with a color foreign to the real Self and its life of oneness; that as long as he relies upon his own merit, power and deeds, as an individual being, he is an empty center—his perfection of life and deeds being the inevitable result that emanates from his true, human consciousness, the Godhead within him.

This consciousness is the exalted state of poverty in the spirit, the poverty that automatically causes God to fill the empty center—man poor in spirit—with all His life and glory, living His infinite life through him as the living wealth of life and being.

The song of the mystic offered as divine incense upon the altar of love to the Higher Self, breathes:

To the temple of worship, of beauty, I came. I came to the heaven of Her love.

My heart with divine fire glowed, my soul with the Sun of Resurrection irradiated.

My love-secret I betrayed to Her, singing the immortal story of love.

As the perfume of the rose of the Garden of Allah, my compassion on Her feet I poured.

My supreme devotion to Her I whispered, to Her I pledged my life, my deeds.

"Beloved," said I, "Heaven unfolds and folds its glory; yet my love is immutable.

"Beloved, earth descends and ascends in the heart of creation; yet my devotion is everlasting.

"Beloved, heaven and earth have beginning and cause; but my love is without beginning, my devotion without cause.

"Your presence sublime, O heavenly Beloved, is the only happiness I know.

"Only in the oneness of your union I consciously share immortality.

"To your love I offer my life, my honor and the glory of my noble ancestors.

"Beloved, to you I open my sacred heart—a divine garden with its celestial flowers.

"I bring you a love-offering of matchless gems, of infinite treasures; with them all I adorn your feet.

"My spirit I offer you as the diamond of God's paradise, as the corner-stone of His temple of love.

"My soul I offer as the sapphire of devotion, as the ethereal bridge of your seventh heaven.

"My blood to you, Beloved, I offer as the ruby, as the heart of eternal love.

"Be it my life you choose as the pledge of our oneness, this is my heart's utmost longing, my lifelong desire.

"Be it my life you request as a path to our celestial heaven, to give it is all my aim."

The True Self compassionately gazed upon me and answered:

"But you—you have lost your way. You speak of divine love, but you are molding it personal.

"Celestial wealth you offer, but for the gain of the self. Only your own happiness, only your own bliss you are seeking.

"With wealth you approach me, with glory and with power, offering all as a price for my love.

"You offer them as one who thinks he possesses. You sacrifice them for the glory of the Self.

"Your offer creates a sense of division. Your offer declares your consciousness of wealth.

"In my presence and in the life of love, wealth and personal thoughts are dark barriers.

"In my presence and in the life of love, wealth and personal thoughts cast you far away.

"In my presence and in the life of love, wealth and personal thoughts cannot exist."

At last, under the fiery blasts of rigorous awakening, I discovered my folly.

At last I learned the barrier of wealth and the hindrance of the personal self.

I learned the burden of power and the folly of self-seeking.

I learned at last to approach my Beloved with poverty and self-denial.

I sought spiritual poverty, and triumphantly I dismissed the self.

I took into my hands wealth and self-proclamation, tied them to the mill-wheel of renunciation, and there, in the sea of nothingness, they vanished.

The merit of my deed, the glory of this victory, my mind in my memory recorded.

The merit of my deed, the glory of this victory, my memory to my mind repeated.

This I sensed as new merit, this I feared to be new wealth and power.

From the mind my new victory I dismissed, from the memory my new self-acclamation I erased.

This dismissal and this erasure became a new memory within me, the memory of the hero, the memory of the lover.

My memory I left behind; in Her presence I refused to reflect; and my refusal I utterly forgot.

Then and there I—the center of nothingness—lived the oneness of love.

Then and there I—the center of nothingness—became one with the Higher Self.

Then and there I—the center of nothingness—became the Lord of all.

* * *

Who are they—the poor in spirit—unless the ones who have developed the *I* to its utmost height, attained the summit of the ego, and then, in the circle of that splendor, have dismissed the self and renounced the ego—forgotten their *I* and with it all "*I*-ness?"

Truly, such are the ones who have become poor in spirit, who, in the zenith of the spiritual glory of the ego, have repudiated the self with all its spiritual attainments and powers, knowing that it is God, and God alone, that lives; that He is the All in All and they are only divine centers of the Almighty through which He lives and declares His ineffable splendor. Without doubt, this self-negation in the height of the development of the spirit is spiritual poverty; poverty that brings forth the greatest heavenly wealth and infinite universal consciousness, the only poverty by which man acquires heaven. This is the poverty that allows the king-

dom of heaven, with all its sublime glory, to become the kingdom of earth. This is the poverty that renders man the possesser of infinite, eternal wealth; a conscious spiritual center of God, through which medium God lives as the Christ, the Higher Self.

* * *

In the second Beatitude, Christ presents to us the life of the mystic, estranged upon earth, far from the Higher Self, longing intensely for his eternal home and oneness with his God. Thus, in this Beatitude He touches upon the principle of *love*.

"Blessed are they that mourn: for they shall be comforted."

There are moments in life—moments of ripeness —moments of true awakening!

In them life seeks itself. In them life calls its God into its midst.

There are moments in life—moments of sacredness—moments of the revival of divine memory!

In them life speaks and immortalizes itself. In them life declares its sublime identity.

They are the moments of human ripeness—the moments of the consciousness of perfection.

The ripeness of the fruit secures the perpetuity of the tree; it matures the seed. The ripeness of the human consciousness immortalizes the soul.

In the perfect, in the divinely conscious man, the Spirit that underlies and rules nature, the Spirit that vivifies and operates in creation, immediately lives and through that sublime presence truly expresses Himself, externally enjoying His divinity.

In this state of ripeness man longs for his heavenly abode. In the sublimity of this state man yearns to unite with the Higher Self. It creates soul sadness; it causes spiritual mourning and long-

ing for God. This ripeness, the fulfillment of man's life on earth, results in the resurrection of the Christ in him.

My life I live in love with Thee.
All else I do is shameful mask.
Playing the world's drama, I am but seeking Thee.
Thou art the aim and purpose of my existence.
The Spirit of Truth leads me to Thee.
On the brow of time, on the form of space,
And within the heart of Eternity, Thy Name is written;
Thy magical Name, for me to read.
There is longing, mysterious longing, intense longing,
Within this Name and within this heart, O divine Beloved, for Thee.

Wandering on the path, I drag this blessed self forward.
All life urges me to Thee.
The initiative moment—so crushing!
Yet even within the fold of its flaming breath.
Within the purpose of its secrets,
There is longing, longing—Blessed Lord—irrestible longing for Thee.

In the lofty circle of the mystics, mourning known as "blessed" can only be understood as mourning in spirit. This is an actual state of existence of the spiritually developed one. It dawns upon the heart of man when, awakening to the divine within him, he finds himself a captive of time and space, a being of earth. It intoxicates the soul through its hunger for heavenly life that breaks out, ignited with the divine flames. The creative feeling, the dynamic current of this mourning, liberates man and in the realm of practical imagination and true realities

causes the *I*, enriched with the wings of love and will, to soar to the glorious abode of the eternal morning.

In this spiritual awakening, in this sublime regeneration, the ego within realizes the heavy steel grip of earth life, and in his sense of bitter estrangement in the world, he would, at any cost, break loose from this earth life were it not for the realization of his evolutionary advancement or for his divine mission in the world.

The only mourning that can exist in the mind of Christ in delivering this supreme doctrine, the only mourning that can confront the living divine mirror of truth, perfection and immortality that finds its existence in Christ's universal consciousness, is the spiritual longing for God, the longing for spiritual life and the immortality of the soul.

This mourning, springing from supreme devotion in the heart of the mystic, is the overflowing of the Spirit of Life, Truth and Love. It breaks out in man because of the great love of the Son of God—Man Himself—toward the Father. It is the evidence that the Father is manifesting through his being, glorifying his existence. It is the love of God to humanity, taking its course and becoming an actual reality in the consciousness of man, that creates the spiritual mourning of Christ's utterance. It is the realization of the Sun of Truth, the Holy Spirit, in the mind of the illumined. It is liberation from the Lucifers that engenders mourning for the heavenly life, mourning for the kingdom of the spirit and tender longing for conscious oneness with the Divine Self.

For this reason, the Comforter, the Holy Spirit, manifests within the one who mourns, illumining his existence and blessing him with eternal comfort. This is the comfort of the one who has attained liberation and arrived at the celestial haven; a comfort known only to the one who has realized his

oneness with God, the one who has realized his Higher Self; the one to whom life has become the life of absoluteness, the life omnipresent, the life omniscient, the life that arrives at truth and spiritual good through its light and virtue, not through darkness and evil.

In the consciousness of this comfort life is not divided in order to manifest its spirit of glory and absoluteness, but life realizes its supreme oneness in its multiple manifestation, in a cycle of glory and a tower of eternity wherein the multiple manifestation arrives at its undivided consciousness and absoluteness through its inherent oneness. Such a mourner has indeed been comforted for through his mourning the Holy Spirit with all Its universal life, light, love and wisdom has been conferred upon him.

* * *

In the third Beatitude Christ alludes to the one who has grown to the summit of power and upon that throne lives the truly human. In this declaration He traces for us the great principle of *wisdom*.

"Blessed are the meek: for they shall inherit the earth."

Within the folds of the law of life and according to the order of existence, the meek are they who have attained a degree of eminence in life, yet, with all the tempting power of their achievement, are not severe or overbearing but gentle, unassuming and loving. With all their pre-eminent growth, they refuse to lose their humanness in the whirlwind of power. Compassionately they bear the burdens of others, patiently administering to their needs and meeting everybody with a universal spirit, a broadminded personality and an unselfish devotion.

Meekness is not weakness. To be meek is to be

great in power and position, yet to live the truly human, to lead a peaceful and loving life. If one is small, wanting in development, short in life achievements or indifferent to distinction and laudable endeavor, his lukewarmness is not meekness but menacing weakness.

Meekness is the state of human consciousness in which one compassionately takes everyone and his circumstance into his life, making them his own, blending and transforming them for the benefit of all. The meek absorbs conditions and views though he remains himself, using the wisdom and the wealth that he evolves therefrom for the good of all, unaffected by his own personal colors and feelings.

This is the state of the Son of Man, who has overcome the instinctive nature, who has won his victory over earth-consciousness. No longer is he controlled by earth, its vibration and its atmosphere; on the contrary he directs earth-life, transforms its vibrations and immortalizes its atmosphere.

Meek is the one who has reached a great height in the order of formation and yet has not lost the self in the baffling ocean of egoism. He is to a certain degree a master of formation and sufficiently developed in his mental vision and earthly mission to satisfy the goal of earth; infinite in his depths, calm and illumined on the heights. For this reason it has been said that he inherits earth; that is, the power of Lord of Will, Wisdom and Form is conferred upon him. He is matured in life to the stage of inheritance, wherein man as a Lord of Will and Wisdom receives the power to form, act and rule freely. His kingdom is now released to him. No longer do the Lords of Destiny supervise him while he is on the face of earth, for he is his own master; he is the master of his consciousness, desire and form, in which he freely func-

tions on any plane, the heir in possession. His form, desire and consciousness are transformed. He inherits earth, the state of formation.

* * *

In the fourth Beatitude Christ has reference to the one who longs and searches for the spirit, the eternal life and the liberating truth through physical life. In the perishable he perceives the imperishable; in what manifests he beholds the spirit of beauty. In everyday work and occurrences he does not notice and is not attached to physical results. Instead, he conceives and holds to the eternal and the purposeful, to the liberating truth that manifests through life and its wheel of action and duration. Herein is embodied the principle of *harmony* and true *beauty*.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Righteousness is not the life of the physical man who performs perfect deeds, but the life of God taking its course in man's own life. Hungry and thirsty after righteousness is the one who is seeking the spirit in earthly life and the essence in the form. He extracts spiritual life and harmony through the experiences of the world.

There is no credited act or reward in the life of righteousness. In its white glory there is no variation of colors. In its sphere there is no division, differentiation or lack that renders activities and deeds valuable to the benefactor and the receiver, as there is in the instinctive, personal life. No glory is given man because of the righteous deed through which he divinely affects humanity. That which flows through him to humanity is a free gift, the universal liberated life of the Spirit of Intelligence and Oneness and its universal will, and the omnipotent, omnipresent consciousness that seeks

no return or reward. Man is indebted to live the perfect life. When he lives the perfect he is only fulfilling the law and satisfying his human duties.

It is evident that liberation and perfection of man is the outcome of the resurrection of the spirit within him, not the result of perfect moral actions, which are the inevitable reflection of the spirit's awakening perceived in the mirror of life. In man's consciousness the merit of his physical deeds does not exist as a factor of liberation and perfection; what is of eternal value to him is the perfect manifestation of the spirit that from within him transforms the world.

The righteous is the one who lives the divine through the path of renunciation, loving and revering what is true and what is eternal above personal life; who, while enveloped with the physical life and consciousness, fervently seeks the Christ Spirit, the cosmic Mind and Reason that underlies nature and creation, fashioning the mystery of being. The righteous, during his earthly journey, shares through mystic love the universal consciousness with the great Lords of Creation.

To the one whose vision is restored, to the one who searches for truth in every created object, to the hungry and thirsty after righteousness, all life leads to God, all life speaks the divine glory. To him every manifestation is the direct manifestation of the Absolute. Every apparent life, creation or occurrence is singing His love and glorifying His name. All that happens to this blessed one is because of God's love toward him. Everything he endeavors is for the glory of the Son of God within him and as supreme adoration to the Father of Lights.

Righteousness is clearly observed in human life where the God of Being immediately lives and speaks His life through man. In the activities of nature and creation it is not directly observed al-

though it underlies the life of nature and the molding of creation. In the apparent life of nature is witnessed, by the eyes that are able to see only the external, that the strong annihilate the weak, the big live on the small, the fire consumes, the storm destroys and gravity overpowers the object. But to the eyes that pierce through the physical veil there rules behind it all the Spirit of righteousness, harmony and balance; the One in whose eyes there exists no preferred proportion, no relativity, no space, no death, no growth, no destruction, but to Whom all there is, is His absolute perfect life and presence. Behind the ever struggling, ever consuming, ever constructing industry of nature and creation there rules the righteousness of divine purpose.

Righteousness is the life of the eternal good and the truly beautiful lived by the spirit as human life; glorious and of eternal worth because of its intrinsic virtue, reality and divine standard, which transcends all personal acclamation.

The life of righteousness is the life of the divine man living his virtue through his intense love and longing for the ideal, not seeking special results or personal glory. From his heart he emanates the light of the world, not because he seeks world-dominion, but because the divine life through him is transmuting the world, this divine life being his own impulse and spontaneous nature, his in-breathing and outbreathing.

The life of the spirit is the essential, real and eternal life. Therefore the hunger of its seeker is immediately filled, unlike the hunger of the one who craves the physical life and its fruits, whose hunger can never be satisfied. The one physically attracted is trying to feed the self upon what is perishable, not upon what is real or eternal; thus, the more the flames of his desire are fed, the more they are ignited, until they are made unbearable

through the continual addition of fuel. This sad condition is caused by the peculiar effect of the work of the Lesser Lords of Form upon him, devoid of the co-operation of the Spirit, the Christ within him.

* * *

In the fifth Beatitude Christ praises the one who transfers the life of God to man. Herein we discern the principle of *true living;* that is, *life* in its core.

"Blessed are the merciful: for they shall obtain mercy."

Mercy is the Divine Presence making Itself known in the consciousness and life of humanity. It is the life of God taking its course upon earth in man. It is the true human life, evinced when the strong help the weak, and the one free from the law liberates the one pinioned beneath the wheel of its purifying, molding fire.

Mercy is the state of conscious oneness with God. The Divine Throne is called the Throne of Mercy.

Beautiful are the sayings of the great mystics in alluding to their divine experiences in the higher heavens, such as:

"In the sublime Presence of His Mercy I stood.
"Selfless, I stood in the Sun of Righteousness.
"My eyes beheld the aura of love, the celestial light of my molding.
"With grace divine, with grace infinite, the Lord of Being my soul endued."

Mercy is the manifestation of the divine intelligence and life in the spirit-man, performing what is right, good and beautiful, inspiring him to true life, the life of universal love. To be merciful man

must glorify the spirit of oneness and its universal love and will, that operates as the absolute impulse of the life of mercy in the world of egoism and hardship. The deeds of mercy performed by man apparently as his own act are in reality not achieved by him as the instinctive man, but are the life of the spirit of humanity that takes actual consciousness within him. The life of mercy is the product and immortal activity of the universal will of the Spirit of Intelligence, Love and Oneness that permeates and finds existence in the divine man.

During his earth period the merciful lives the Christ consciousness, as it is resurrected in the heart of the Initiate. He is the one in whom the Divine constantly calls to the divine within creation, the world and the cosmos. His soul during his enwrapment in the physical constantly seeks holy communion with the spirit of life, love, beauty, power and truth, the God of Mercy.

The merciful are they who have attained oneness with God, and through everyday life and its relation live that oneness as their natural state of being, transmitting the sublime effulgence of the Supreme Presence to their fellowmen as well as to the heart of the world. Without challenge, the merciful are the Bearers of the Divine; the obtainers, the holders and the distributors of mercy, who translate the divine light as the universal-individual life of God to man. The merciful, in carrying the life of God to man, automatically are made the living founts of mercy. They obtain mercy inevitably because they are the spontaneous centers of its radiation.

* * *

In the sixth Beatitude Christ exalts the divine Knower, the one who no longer lives in himself but in whom God lives. The state wherein man sees God is the state in which God lives His life and being within him, and man as a cut-out being

is no more. This Beatitude describes the *True Personality,* the presence of the Higher Self in man.

"Blessed are the pure in heart: for they shall see God."

Purity of the heart is the immediate life of God in the heart; the pure heart is the Holy of Holies of God. God dwells in the sacred temple of the body and in a special way lives in the heart as in His Holy of Holies. But man, in travelling across the life of nature and the wilderness of the world, has allowed nature to carve its life into his existence and the world to fashion its ways into his soul. Then, intermingling both with the experiences of his past lives upon earth, he garnered all into his heart; there concealing the life of God in veiling it with their hallucinations as with a mask. Automatically he proceeded to live this unique mixture which is in the cup of his constitution. This was the loss of the immediate divine consciousness and the birth of the personal self. This is what man lives as his own character and desires; this is what he regards as his own life and identity, ignoring the life of God within him.

Pure in heart is the one who does not live the personal being or the instinctive man in his heart; who does not allow the flames of desire or selfishness to fill his heart, but instead surrenders to God and God alone, that He may live supremely therein. His heart is transformed to what it was in the Primal Cause, the ethereal universal living center of the Divine, the realm of the divine Sun. Yea, indeed, such a one as this shall see God.

To see is to realize the thing, to understand it and to have it live out itself within you as your own being, that is to live its life through you, reproducing itself within your inner and outer consciousness. To see is the same as to know. For

this reason the pure in heart shall inevitably behold God, because the only reality, will, consciousness and love that dwells within him is the reality, will, consciousness and love of God; the Spirit of Truth, Life and Being. This blessed one has rent the personal veil standing between him and his God in the Holy of Holies of his heart.

This is the key to the understanding and development of spiritual seeing and hearing, commonly known as psychic powers. Purity in heart causes the personal veil and the mediumship of the senses, that stand between man and life, to vanish, allowing the spirit of man, as an individually conscious spirit, to live in his constitution practicing his own divine faculties.

Purity in heart develops and resurrects the psychic center in that region and reconstitutes and transforms the physical constitution, rendering active the psychic centers which are situated in the region of the solar plexus, the creative organ and the base of the spine, causing them to revolve. It also resurrects the Sun of Christ in the heart subsequent to its appearance in the region of the brain, reviving the divine memory of man, conferring upon him oneness with the Deity and granting him the glorious life of the Son of God, resurrection.

* * *

In the seventh Beatitude Christ confers peace upon the one who is transformed to the Son of God through the life of the Deity taking its course within his being. This explains the principle of *true formation*, the height of Being.

"Blessed are the peacemakers: for they shall be called the children of God."

The peacemakers are the developed humanity who come to the world with the mission of the

Lords of Love and Harmony. Amidst the divided, personal life of the children of the world, they cancel the self, deny the ego and live as selfless, universal, divine centers. They open their lives as the living Sun of Love and Harmony, into which the various differentiated, conflicting lives and personalities inevitably pour. There, in that divine atmosphere and by the power of that celestial chemistry, they are transformed to one life, one consciousness and one purpose, wherein everyone seeks the progress, the wellbeing and the happiness of others. Some of these beings are observed through their outer work in the world as apostles of peace and humaneness, using the power of logic and reason, the power of literature or the power of wealth and prestige, to bring peace and happiness to the human race. They not only oppose war; they seek to transform the destructive flames of war to the healing light of universal understanding, love and brotherhood. Their aim is to transmute personal gain, wealth and achievement to a universal sharing of bliss.

Is peace other than the productive, effective life of the sublime Spirit of Humanity taking its divine course in man? Peace is the fulfillment of the life of the spirit of harmony and perfection in the human existence. When God lives in the heart and in the spirit of man, glorifying Himself and transforming man through that actual life, this state of being is called peace. Thus the peacemakers, the peacebearers to humanity, live the divine life, the pure, spiritual and harmonious life in the world, willing the good unto everyone; enlightening, blessing and transforming the world through this perfect living. They are the Sons of Light, the Divine Order on earth, the Reborn, the Illuminati.

* * *

In delivering the Eighth Beatitude Christ pronounces the bliss of the Christ Spirit upon the one

who is to live the Spirit Christ in the kingdom of earth, estranged from its phenomenal life. This verse conducts the understanding to the principle of *true motion* or *absolute activity.*

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven."

Persecution for the sake of righteousness is the sign that the one persecuted has reached a divine state in life far excelling the world and its earthly environment. The ones who are persecuted for righteousness' sake are they who, though working in the world and attached to it the better to serve the divine purpose in the terrestrial kingdom, have nevertheless been removed from the world's atmosphere and colors and liberated from its grip through the infinite expansion of their spiritual life.

In the heart of the persecuted ones the spirit of righteousness directly lives its life and through their productive deeds glorifies its essence. These Sons of Liberation are not attached to the fruits of action but to the Spirit of Life, Bliss and Immortality that manifests through the wheel of action; they are not concerned with outer results but with the divine purpose underlying them. The torchbearers do not regard as eternal value their deeds or any outer occurrence in life, but only the absolute value that pours to humanity and the world as spirituality, truth, the moral good, and the divinely beautiful, through deeds and the process of living.

Undoubtedly to the centers of righteousness the undeveloped world automatically becomes a life of persecution, a life of opposition and hardship. Their ways are not the ways of the world and the world current is not in harmony with their holy

breathing. The only manner in which they can approach its domain is through the art of renunciation, through the "Great Sacrifice."

Through their divine rights and perfect attainment they approach the life of the world free from the causation of their past karma and from the commands of the Lords of Destiny. They come to the world through their love to humanity, and for the glorification of the Son of God in man. Their sole aim is to help others on the Divine Path. They take into themselves the life and burdens of others, while they themselves are free from the world, liberated from its pressure and exalted above its everyday necessities and atmosphere. The only kingdom they possess, the only kingdom in which they can freely breathe, live, move and find enjoyment, as a true eternal home, is the kingdom of heaven, which truly belongs to them even before the transformation of the world.

The names of the Centers of persecution have been registered in the records of the Higher Order; they are upheld as the living links of the Divine Circle, into whose hands is entrusted the judgment and the fate of the world. They spontaneously live the life of the truly good and the divinely beautiful, the life of the Spirit of Truth. Upon the battlefield of the physical existence, bearing in their left hand the banner of the Sons of God and in their right the sword of the Universal Will, they march undauntedly on to victory.

* * *

Uttering the Ninth Beatitude Christ announces the sublime beatitude of the member of the Divine Order, the living link of the supreme circle of the Prophets, the partaker of the Christ life and consciousness. This Christ Initiate is able to realize the purpose of his life and the results of his living and endeavor in the supreme heaven; there, according to the Divine Purpose that underlies the human

destiny, he prepares the delivery of the world and directs the destiny of earth. He, in his life and activity, is one indeed with the Higher Self.

This Beatitude expounds the principle of *fire ignited with the divine will*, the pure spiritual life in earth. Herein man lives the eternal divine flames, thus transforming the life of earth, through the life of the cross, to the will of the spirit. In this victory the world lives the life of oneness, immortality and perfection.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

When the Christ manifests through man, when man lives the life of the Christian Initiate, his life is no longer the life of the earthly man; his life does not satisfy, does not meet the requirements of the children of the Ahrimans, nor harmonize with the destructive, egotistic, self-seeking life of the world. When the Christ Initiate confronts the life of earth and the world, in taking them into himself, he inevitably transforms them. Therefore must the world and earth life, through its own process of dissolution and reconstitution, experience within him turmoil which is reflected in external life as the persecution and the crucifixion of the Prophet. This inevitable life-process works in accordance with the law that any life drawn by man into his consciousness, to work upon or even glorify, is for that period perceived, registered and experienced as his own life and private personal problem, until it is transformed to a universal consciousness, form and activity.

Within the Christ Initiate, life serves its divine purpose; that is, the manifestation of God through man as the Son of God. His fate and the fate of the Prophets are identical. All are the pioneer souls, who are destined to give their lives for the liberation and perfection of the world. Through the art of crucifixion they are enabled to absorb the life of the world, and in this manner give it rebirth, transforming it to their own life, to the celestial life and consciousness. These captains of the ship of humanity,sailing on the sea of Eternity, bear fruit in the higher life, and in the heavenly kingdom rejoice in their work, which yields eternal value and results. Through their eternal fruit upon the higher heaven, they rejoice in knowing the Higher Self and in happily uniting with its glory.

* * *

Standing in the temple of this Higher Understanding, we evidently see that the Nine Beatitudes of the Christ Jesus perfectly portray in poetic manner the transmuted state of being, and as a song of exaltation He has uttered them to the world. He declared in them the sublime state of the mystic.

In the first Eight Beatitudes Christ has spoken of the sublime glorification of the Son of God, and through the Ninth Beatitude poured the spirit of the Eight to his hearers. Not until that resurrecting voice of the Divine Breath was given, did he begin to deliver to the multitude His divine wisdom, laws, precepts and eternal peace.

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under the foot of man."

You are the Sun Humanity taking your path of unfoldment through earth existence and evolution. You are the children of light and spiritual life,

who sustain and illumine the kingdoms of earth on the path of earth's transformation to the transmuted Moon state of existence, to the transmuted Sun state of existence and to the transmuted Saturn state of existence—states of the actual realization of the Holy Spirit, of the Christ and of the Father in your human life.

You are destined to be the victorious Sons of God, the glorified Lords of Will. You are ordained to help and bless earth and its life, not to lose the way under the pressure of its gigantic, evolutionary current.

If you lose the way on earth, of what value will be your divine mission, and what benefit could be extracted from the divine within you? If you lose your way in the life of earth, what good can you do yourselves or earth life? You will be of no eternal value to life and creation. You will be but a burden on earth—a needless issue on that planet —in the end, fit only to be cast away from the life of earth, that the great Lords of Life may help that state of existence on its path. You will be found of no avail to creation; you will be made to wait for a new cycle of existence that can give you an uplift.

By salt is meant here the power of formation, preservation and stability or steadfastness in truth. It signifies as well the bearer of divine life. If the salt principle be extracted from the vegetable kingdom, from water, earth or even air, anything therein that has formation will disintegrate. The salt principle in creation can be traced to the formative and the life ethers. In the world of creation it is the bearer of the principle of life and formation. The spiritual beings, the righteous, are the power that holds existence, creation and formation in true order. They are the salt of earth. They are the bearers of immortality and the Guardian Angels of humanity.

* * *

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The light of the world is the Spirit operating in creation or the *I* travelling in the path of evolution, in the kingdom of "birth" and "death." Light is the Spirit manifest. The spirit works as divine wisdom and love in the mind and heart of man, as the inner light, and as external light in nature. Light is the Spirit of Love in manifestation—the Spirit of Love and Truth that entirely gives itself for the bliss, enlightenment and wellbeing of others. The presence of that Spirit in life, we conceive physically as the physical sun. The Spirit of Truth is God. Thus the presence of God in all planes of life is light. Man living in the world as the Son of God is the light of the world.

The same divine power that works in man as the spirit of understanding and creative ideas—the power of light—works in him as the creative power of divine love and generation. Thus the light of wisdom is the light of creation. The Spirit of Truth works in the mind of man as the creative light of wisdom, and in his soul as the love that creates; the mind and the soul in the depth of being, being identical. The mind serves as the positive, creative power in the soul and the soul serves as the receptive, productive power in the mind. They are to each other as the Spirit to Nature, as God to His cosmos.

The mind and the soul are the same principle, differing only in their reversed order of constitution. The soul is the mind as a universal, mental

process presented to man as an individual, astral holding. When the Creative Lords wrought the omniscient life into man in individual manner, it operated as soul; when They wrought it in universal manner it operated as mind. To higher understanding, the Spirit of Truth manifests in the mind as the Sun state of existence and in the soul as the Moon state of existence—two folds of one reality.

The city set upon an hill is the mind vivifying and illumining the brain. The candle hidden under the bushel is the creative power physically misused, or the mind made subservient to the desires of the soul. The light which is hidden signifies both the power of wisdom or mentality and the creative power of the soul force, used for earthly purposes, selfishly and destructively. It is light, but it does not shine—does not work for the glory of God, and cannot be seen in accordance with the supreme order of life and creation.

The light that shines to all, that gives life, guidance, happiness and freedom to all, is the life of the Initiate; or it is the Spirit of Truth and Love manifesting through the mind and the soul of the perfect, liberated man and his constructive deeds.

* * *

"Think not that I am come to destroy the law, or the prophets:"

"The law, or the prophets," that is, the law or its spirit that knows, lives and sustains life.

The law is the spirit's life willing its nature into outer existence, sustaining nature and creation and providing for their wellbeing. The prophet is the individual spirit living and bringing out to external existence the pure life of the universal spirit, the life and power of the law, administering it as the law of the world. The prophet manifests the life of the law as the life of his free, independent spirit.

"I am not come to destory, but to fulfill."

Christ, the Spirit of the Cosmos, the God of the Law, in appearing in human form for the purpose of immortalizing the consciousness of Earth Humanity, does not destroy the law but accomplishes it. In His human manifestation the law finds its fulfillment and consummates its mission in creation. The law is no longer law; instead it is the Spirit manifest as Itself, as the Spirit of Love, Perfection and Liberation. The life of the Spirit is felt as law and its restraint wherever the Spirit lacks in manifestation and glory.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Heaven and earth are the forms through which the law—the life, the order and the harmony of the Spirit taking its course in creation—brings on the divine purpose of life, serving the will of the All-pervading Intelligence and the grand purpose of creation. Even if heaven and earth were to pass away without the fulfillment of the law, the power of the life of the Supreme Spirit, the Invincible Law, would create a new heaven and a new earth, a new form through which to carry on the eternal will of the Spirit and the sublime purpose of universal intelligence of life and being. The only time when law no longer exists is when its power is fulfilled in the life of the Spirit glorified in the form, and in the form which through the art of being is transformed to its own essence through the life of the Spirit. In that height of achievement the law does not face man as an outer, foreign constraint, but itself becomes the expansion of the spirit's consciousness, will and being; his spontaneous motion and motive.

* * *

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The expressions, "least in the kingdom" and "great in the kingdom" indicate the existence of various degrees in heaven proportioned to the spiritual consciousness of its dwellers.

The one who sincerely, with his best effort and devotion, teaches the law, yet is unable to live its content—his unfoldment measuring short of the sublime height of the Spirit of Life—brings here and there some good, even though his spiritual power is limited. His development, weighed upon the scale of cosmic existence, however, is found beneath the height of the pure spiritual form; he has not yet developed his inner constitution to the form of the Son of God. He is, indeed, awake to the spiritual life, but has not yet outgrown human childhood.

He, who both teaches and lives the spirit and the constructive harmony of the law, is the one who has grown to the height of the spirit, the one who possesses the pure spiritual form, the one who has overcome the personal self. He is not only a spiritual being, but he is a luminous member in the human spiritual Body and an acknowledged leader in the spirit upon the spiritual planes. He is a member of the Divine Order; his life is living reality and power of Truth.

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The scribes and Pharisees are of the sects that for their salvation and liberation rely entirely upon strict observance of the law and perfection of physical life and deeds. They and similar cults are meticulously exact in every detail of physical life. In their scrupulousness some tie small bells to their ankles, lest unconsciously they tread upon an insect. Some, if they touch the meat in the market, do not depart until, mumbling words of the proper well-memorized formula, they ask forgiveness of the owner for fear that, in touching the meat, they might carry away particles of fat on the tips of their fingers. They are as particular as those who bathe their hands seven times before eating, and so strict in the observance of their traditions that of every ten onions in the garden they give one to charity.

Through such a mode of living, exacting rigid perfection of external forms, merely the first goal of human conduct is reached. The second lies in the length, the breadth and the depth of the Spirit, in the spiritual life and righteousness. Nevertheless, conceive what emphasis Christ, the Spirit of righteousness and perfection, has attached to rightness and perfection in the everyday life of the Sons of God! Christianity does not repudiate perfection through deeds in teaching that salvation is attained only through the resurrection of the Christ Spirit within man, and not through his virtuous acts. Instead, it expects, it requires, perfect deeds as inevitable fruits of the righteous life of the one who believes in the Christ and confesses Christianity.

What relief, upon hearing the Christ's enunciation regarding perfection of deeds, comes to the devotee of Truth, daily struggling for righteousness to fulfill the demands of his own inner nature, when he knows that the only reality is the Spirit and spiritual life; that the only value is the purpose of the deed, not the deed itself; that liberation

and salvation of the soul are attained only through the Spirit within—man's real Self.

* * *

"Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment."

In ancient time, in fact until the advent of the Christ, man was entirely concerned with the physical life; to him it was the only important and real existence; what is attached to it being most essential. To take the life of another was a grave offence, punishable by death. For the perfection of life consisted then in dominion over earth, in infinite earthly possessions and in dwelling as long as possible within the physical form so as to secure the fullest benefit from earth life. In that remote time the importance of the mental and the soul kingdoms was practically disregarded. The Prophets placed such emphasis upon physical righteousness because they knew that the physical life and the physical world were ordained in order to mold man and bring him to perfect individual consciousness which would serve as a center or nucleus, when rendered individual-universal, to return him to the universal consciousness and the spiritual world as a self-conscious, individual Son of God. What was therefore of vital concern was the protection of the form and the perfection of the physical consciousness and constitution—a perfection through which he was to return to the heavenly life and attain the Godhead as an individual, immortal, self-conscious being.

Man needed to develop self-consciousness. When he, as a spirit of light, dwelt in the Sun state he could enjoy that life only as one who is in deep sleep. To him as a spirit-center the rates of vibration of the Sun were too rapid to allow him individual living. He needed, therefore, the life of earth.

Its slow rate of vibration and its sluggish life force seem at a standstill in comparison with the high vibration of the cut-out spirit; hence it can afford him a self-consciousness that through transmutation can bear him back to the Sun life as resurrected Lord of Light.

For the development of self-consciousness and individuality, during man's life on earth the Great Leaders caused him to direct inward a great portion of his work upon the external existence, and inspired him and led him to concentrate that working current and life process wholly upon himself, bringing about within him an inner self-molding and mind-consciousness. For this end man sought the aid of nature, creation and the outer universe. Confronting the without, he caused his consciousness to evolve and function within him according to the cosmic laws and order and the external existence, rendering the outer creation, life and consciousness an inner, active creation, life and reality that endued him with the personal self and a self-conscious soul, especially with individual mind, the nervous system and brain.

Meanwhile, for his complete victory as an individual spirit that knows and lives the universal consciousness and life, man, while living the individual consciousness through his mental and soul faculties, needs to work within the self upon his own spirit, resurrecting it to its universal dominion. This attainment can be achieved only during earth life and through physical, yet spiritual, righteous existence, which necessitates possession of a perfect physical form, departure from earth to the heavenly states upon ripeness attained during every incarnation, and repeated return to earth, until the perfection of man's mission.

Conceiving life from the visible and invisible as a whole, there is no death. The only time when man kills or is killed is when the illusion of death is

realized as an actuality in his consciousness, or if life is taken when it is unripe, when man as a progressing being is not ready to live upon the ethereal planes. Natural death is not death; it is the mysterious bridge to the Eternal. It is the removal of the physical veil that stands between man and the invisible worlds. Originally the word death meant oneness with God. Natural death is a solemn and most sacred undertaking which, upon the ripeness of one's incarnation in earth, is executed by the invisible will of the Most High which is enclosed within the volition of every individual who merges into earth life. Realization of death occurs when man thinks of the physical life as something and the spiritual life as something else, or when he regards the physical life and form as the only life, form and reality; that to dwell upon their plane constitutes the only true or satisfying living; that the destruction of the form is the destruction of the soul or the spirit. Nevertheless, the form is the temple or the physical center of the Spirit, and the needed medium for its evolvement and its individual-universal life. Thus the one who kills is in danger of judgment, his own consciousness and conscience presiding as his judge. Through them life operates upon him with all its truth and power, and entirely condemns with that consciousness and that understanding.

If man, in destroying the physical form, believes he has killed or can be thus killed, he is, in the presence of his own eyes, adjudged a criminal, regardless of the absolute truth and reality of eternal living; and man through actual life and its realities has been convinced of and made subject to the discontinuity of consciousness—death. Only the divine one, the one who has transcended sin, division or ignorance, is the immortal. He is free from killing because he cannot kill; the very thought is not in him. There is no harmony between him and the idea

of destruction. Destruction cannot enter the portals of his soul or step upon the threshold of his mind. Only the illumined one, the one whose mind has been purified of the thought of division, the one whose form is transmuted to the form of the Father, is the one who knows no death. Doubtless the consciousness of this Son of God has been made universal, and his ego resurrected to the Higher Self, becoming the Spirit of Eternal Life, the life that knows no ending.

This wisdom does not, however, license the killing or destruction of the physical form or any expression of physical life, nor does it condone evil. Rather, it is the conception of the universal consciousness wherein no division, destruction or "evil" can ever exist. It sheds light upon the relative position and the importance of the form in the realm of existence. The form is held inviolable and precious, not because it is life itself, but because it is the vessel of the spirit and a center of life, into which the spirit is interwoven and thus enabled to live in the world so as to establish therein its eternal mission transmuting its kingdoms, wherein God is glorified. The form is the medium through which the spirit manifests in nature, as are all creation and formation mediums that serve the manifestation of the Spirit of Will, Life, Love, Truth and Being—life-actualities that are esteemed sacred. Nothing should be destroyed; it must be transmuted.

Even in giving the commandments that follow, Christ was not annulling the law that protects life and supports and serves its kingdoms in the physical world. On the contrary, He was adding rules through the observance of which life and the physical existence itself would be upheld as sacred, blessed and transfigured.

* * *

"But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

As the Christ has come to earth purposely to accomplish the return of the Son of Man to the divine, it was necessary to immediately direct his attention to heaven. He laid all the emphasis possible, therefore, on the inner life, always impressing upon His hearers its reality as the reality that surpasses the physical. As the Prophets of old placed the greatest stress upon the law that sustains and serves physical existence, so the Christ placed the greatest stress upon the observance of the laws of the soul, the mental and the spiritual life of man, knowing that the physical man, without the perfection and illumination of his soul, mental and spiritual life, is like a form void of living intelligence or man lacking the bliss of reason. Without this inner perfection of man there is no liberation nor divine identity.

In the above phrase He clearly set forth the importance of the life of feeling, thinking and willing; the life of the soul, the mind and the spirit within man; and the dangers and the strife engendered through misuse of their forces. In speaking of the one who is angry with his brother without cause, He touched upon the livid, flaming current that sweeps its destructive course through the soul, the center of feeling, which by its havoc violates the laws of the soul. In mentioning the one who says to his brother, "Raca," He pointed out the danger of the misuse of the power of the mind, upholding the laws of thinking. In referring to the expression, "Thou fool," He touched upon the power of willing, whose misuse hinders the life of the spirit of the

willer and of the subjected one, working against the latter's human consciousness, violating the laws of true volition.

Now we conceive how through anger or wrong feeling, through wrong speech or wrong thinking, and through attacking the principle of human self-consciousness in man; that is, wrong willing, man is breaking the laws of the inner life, the laws of feeling, thinking and spirituality; and in the eyes of the Spirit of Truth and Being is judged of wrongdoing and of sinning against others in the human kingdom, as much as the physical man is adjudged a sinner when he breaks the physical laws through physical wrongdoing.

"Whosoever is angry with his brother without a cause shall be in danger of the judgment."

Anger is a destructive feeling; it is the fiery use of the creative power in man. It causes upheavel in the soul's immediate kingdom and in the astral kingdom in general. Through that force of loose, wanton astral fire, one tears through the soul form, reaching with this savage fire the inner layer of the soul and its world, to the light body and to the physical form. Anger, in any of its variations, is wrong, with or without a cause. It is destructiveness that calls for reparation and replacement of what is destroyed, and necessitates the reconstitution of the soul's order, formation and activity—re-establishment which operates in life as judgment that is passed upon the head of the angry one.

"Whosoever shall say to his brother, Raca, shall be in danger of the council."

The word Raca points to the practice of using the talisman or formula of protection so generally employed in the Orient and Europe of the Middle

Ages, against such as possess the "evil eye" or are suspected of the power of bringing evil upon others. It is not an uncommon sight in the Orient, even today, to see a person hastily mutter such a well-used formula as, "I hold to my God from fear of your evilness," or, if a Christian, "I draw the sign of the Cross for protection." Therefore, when one pronounces or repeats in the mind the formula of protection, or the Raca, it signifies that he is sensing and imputing evil, and affirming destructiveness.

Anyone who thinks evil of another, especially of one whom he knows, "his brother"; anyone who anticipates evil upon meeting others, especially his friends, is infringing upon the laws of thinking and sinning against the kingdom of the divine light, the kingdom of mind, creating dark atmosphere around himself and others—an injury and a disturbance in the divine order of life that attracts the attention of the Higher Order, "the council," among whom are numbered the Lords of Wisdom or Mind and the august Lords of Destiny, the Order of Light and Law, the supreme Order that is ordained to supervise human affairs and correct its errors. Raca, or the formula of protection, if it is affirmed with some justification, when one is clearly confronting danger, is man's divine right, but not when it is exercised by a wrong and darkened mind which is always ready to condemn and suspect evil.

"Whosoever shall say, Thou fool, shall be in danger of hell fire."

In this phrase we notice the importance attached to the misuse of the power of willing directed against the balance of the human consciousness and the human standard of man's existence. The will is destructively used when it is directed against the mental consciousness and self-consciousness of

man, against the divine right and the virtue of having mind and sane purpose. In this expression, fool indicates the one who has a disturbed, dark mind, the one who has lost human balance and reason. In saying, "Thou fool," one is directing his will and mind upon another to cloud his mentality and reduce his human state to the bestial state of existence, whether he is aware of his offence or not.

The one who forces his will, through thinking or speaking, against the light of reason of his brother stands as a veil of darkness between man and his human right; that is, true reason or true judgment, dragging him to the animalic state where there exists no self-consciousness or humanness. To say, "Thou fool," is very much as though, through will, the pronouncer of this condemnation tried to strip away the human bliss and power, the light of mentality, from his fellowman. It is an act that drags the offender to the lower astral kingdom, where he faces the fires of purification.

Any deed which man performs takes its course first in his own mind and soul before it reaches the object. Therefore undoubtedly, any malevolence or condemnation one seeks to heap upon the head of another begins by affecting oneself first. Thus one condemns himself before he condemns another, thereby condemning himself thrice; first when the fire of his desire, breaking with its destructive flames within him, is aroused; second, when the force of the desire cuts with its blade into the constitution of the other, thus affecting the doer by his attachment to the injured one through the force that pours out from him, enveloped in the act; third, when the effect inevitably rebounds upon him with cumulative force from that object.

* * *

"Therefore if thou bring thy gift to the altar, and there rememberst that thy brother hath aught against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

"Agree with thine adversary quickly, whiles thou are in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

"Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Bringing the gift to the altar, according to the reality of life, signifies the approach to the Holy Presence through authentic psychic development, through the mystic-occult path, which includes prayer, spiritual exercises, self-sacrifice and unselfish living. The altar designates the threshold of the higher planes, the astral and the spiritual; or the medium in life through which, by sacrificing the lower self, disregarding the senses and mastering the physical life and consciousness, man can make his way to the invisible world, and become a conscious member of the spiritual kingdom. This art of thinning the physical and the etheric veils of protection and entering the higher realms is fraught with peril to the soul, if man performs it not protected by the White Light, not purified and liberated from his lower self and karma, not delivered from the instinctive life, the world and its burdens.

The possession of a physical form invests man with special protection that guards him from astral entities and fires, the "consuming flames." The physical constitution enwraps man with seven potent veils, the manifestation of the power of the Father of life and being, the physical constitution in itself being the formation and manifestation of the Father-consciousness around the heart of man. Thus when man, incarnate in the physical world,

enwrapped with the physical construction, commits an error, even though he is not purified or perfect, for the time being he is protected from the direct operation of the astral purifying fire and from various entities that bring about the purging of the soul—a purifying experience that inevitably awaits the undeveloped one until his departure to the higher worlds, whereupon these astral entities and fires automatically charge him with the process of purification, the nature of which is fire.

To undergo the process of purification on the astral after death is severe enough; but it is almost unendurable to find oneself unprotected and one's soul naked, in the grip of the astral fire, demons and entities, while still a physical inhabitant of earth. The calamity is maddening. The disaster that attends this premature and unnatural thinning of the veil is exemplified in the experiences of the student of the Mysteries. Therein the neophyte through the art of concentration, meditation and various exercises, thins the veil between the physical and the superphysical worlds to a degree where he directly faces the Guardian of the Threshold, his "double," in the psychic world. If this experience finds him purified and ready to behold himself, it brings on his initiation; otherwise, it writes for him disaster and fiery torment—a punishment which could never occur in the physical life, where man is enwrapped with physical veils that protect him.

When one concentrates and meditates, the memory of his past life, with all its discarded propensities and ancient flames, wakes up in him, urging him to the repetition of their instinctive feelings and actions. When this occurs one must search through the record of the self to see what is needed of purification, amendment and reconstruction; then he must go his way and work it out according to perfect human balance, transmuting his old life to

the life of righteousness and spirituality. Not before this may he approach, in actual way and in accordance with the true methods of physical and spiritual development, the higher life.

No one should come to the altar—thin the veil—and offer his gift—advance onward to the invisible kingdom—before he is purified and released from the lower self and its karma, before creating divine balance in his living, and before fulfilling the law in living the righteous life that links him with his fellowmen, lest he surely face the fires and its Lords unprepared.

"Agree with thine adversary quickly;" that is, when one, upholding himself responsible, must create harmony from strife and resurrect oneness in the heart of division. One's fellowman is his adversary in discord, and his brother in life of peace.

"Whiles thou art in the way with him."

The way is the physical life that continuously leads to the celestial kingdom.

"Deliver thee to the judge."

The judge signifies the Lords of Destiny, the invisible judges and upholders of the law, who in a special way rule in the astral kingdom passing judgment, forming and molding the destiny of the undeveloped children of man.

"And the judge deliver thee to the officer."

The officer signifies the astral powers and various entities and demons that operate upon the astral carrying the order of the judges, the Lords of Correction.

"And thou be cast into prison.

"Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

When one works against the law of life and opposes the human order, hindering the progress of his fellowmen, he automatically subjects himself

to the power of the above verses. He, on his way to the summit of life, is condemned more than upheld righteous, bound instead of being liberated, even though it is done for his purification and final liberty. In either through thinning the veil between one and the higher powers, or in journeying to the invisible realm by leaving the body, one faces the judges of life. If he is found wanting, he is immediately delivered to the officers of purification who cast him into "prison;" that is, put him through the process of purification until he is completely purged and has made restitution, fulfilling the law of living.

It is enlightening to know that the Lords of Destiny and other powers together with man's everyday motive and activity is what actuates his daily trials and problems, rendering the life of earth a life of success and failure, pleasure and displeasure, love and strife; thus helping man to his perfection.

* * *

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Here we perceive again how Christ stresses the reality of our invisible life, for He draws no distinction between an act committed in the physical and one committed in the soul or the mental life, but levels each to the same plane of actuality, presenting them to us as equally real and of equal vital importance.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

"And if thy right hand offend thee, cut if off, and cast it from thee: for it is profitable for thee

that one of thy members should perish, and not that thy whole body should be cast into hell."

The eye signifies divine power; the power of universal willing, mastery of the soul and mind, the power of spiritual seeing and hearing or psychic development. The hand signifies human power, as the power of intellect, the faculty of discrimination and judgment, or the power of position, just as the foot represents earthly power, such as the power of wealth or the prestige of birth or physical prowess.

It is obvious that misused power is dangerous and destructive to the soul. Far better for man to be virtuous and without distinct power, than to have a power that in dawning upon him debases his soul and turns his goodness to destructiveness. While virtue is power in its universal aspect, yet the development of distinct powers is of vital importance to the spirit of man. The spirit of the man, who in earth develops the power that can, inevitably through that development appears as a spirit of might in heaven, and is able consciously to function on the higher heavens. The man who does not develop that power on earth, though he may have lived a spiritual life, appears upon the first or the second heaven, it is true, but without power, growth or mission.

Power, if misused, will drag man to the gutter. Power, if rightly used, will lift him to the highest heaven. Power misused can turn man from a beneficent factor to a destructive, blind force in life.

Often a man is seen pursuing a selfish or dissipated life, evidently brought on, not by the innate tendencies of childhood, but by the circumstance of wealth and earthly position. For upon investigating his past, prior to his attainment of wealth or power, it is found that during his life of insignificance he lived a virtuous life, but a life enshrouded with

lack and obscure position. Poverty and want were therefore insuperable constraints that held him to a life of negative goodness and morality.

It is far better for man, if his progress to power and divine attainment is endangering his goodness, to dismiss it and remain as he is until he is completely purified and tempered; it is far better to go as an humble and insignificant spirit to a lesser heaven than to let the development of power drag one to Hades. Preferable it is to be a mere butterfly in heaven than a demon in the lower astral planes.

* * *

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

According to the law of life and the human order, through marriage the *I* comes to know the *I*, soul merges into soul and aura merges into aura. The destiny of each is shared and the personality explored.

Through marriage the masculine mind of man unites with the feminine mind of woman, and the masculine soul of woman unites with the feminine soul of man, each fructifying the constitution and the forces of the other—a life-creating, form-producing art that constantly and faithfully serves the consciousness and the process of immortality. Through marriage the soul of the husband reproduces itself in the soul of the wife, and the soul of the wife reproduces itself in the soul of the husband, each occupying in a measure the aura of the other. Through marriage each ego, in living his life, expresses the life of the other ego. Therein knowledge of the other is attained.

In committing adultery trouble, confusion and condemnable strife are brought on in the soul and the constitution of the offender, making his life a battlefield in existence by bringing into its kingdom a foreign power directly opposing and opposed by the life-forces of his mate, living in his soul and aura as a whole. The spirit, the soul and the mind powers, that have been reproduced in his constitution through marriage, bitterly battle therein against the foreign invading forces, creating disorder and disturbance which result in calamity, failure and darkened life.

During sleep, when the soul of the adulterer would otherwise have peaceful opportunity to work in the soul kingdom upon itself and its physical form, healing, developing and strengthening each, these clashing forces break loose within it in most destructive manner. According to the rates of vibration of their possessors, they drag the soul to the lower astral plane; the plane of destructive feeling, burning desire and strife, where these passions wage battle with other forces in the aura of the soul, bringing destructive experiences and results as deathly and as actual as if the battles were fought on the physical plane. Such calamities turn the period of sleep, which was ordained for health and reconstruction, to a series of harrowing occurrences that cause abnormal dreams and demonic astral experiences. This is inevitably the case, whether or not these experiences are remembered upon awakening.

After death the calamity is more horrifying and destructive since the soul is then entirely free and liberated on its own planes, far from the protection of the physical or the ethereal powers. There it directly faces the full effect of this warring event that invades its kingdom with maddening strife and unendurable flames, which persist until the time of purification. An additional calamity caused

by this astral struggle is the opening of a gap in the soul into which, through the law of harmony, the lowest astral forces pour, causing insufferable disturbance in the consciousness of the soul.

The one who did not commit adultery has the right to divorce the one who is guilty of that offense, as much as the brother of any criminal has the right to escape the penalty. The virtuous one, through universal balance, is made free of the destiny of the other and with the help of the racial and natural law is endued with the power of liberation and purity that imparts to him the right to remarry, continuing thus to serve humanity and the race. But the one who committed adultery bears within him the lower astral kingdom with its discord and burning desire, and in accordance with the law he has no right to remarry, anymore than one infected with a communicable disease has the right to mingle with others. He through marriage inevitably carries the soul fires and desires that are within him to the environment of the other, subjecting the latter to the same calamity, to the desiring arrows of adultery.

Divorce that is not caused by fornication causes fornication if the divorcee marries again. Thus the creative force that is still carried in the soul and aura from the former mate ignites discordant flames in the soul and aura of the new one, and the force of the new mate, through the nature of its own formation, engenders fire in the soul and aura of the divorcee because of the presence of the soul force which has been reproduced therein in the former marriage.

Marriage is holy while fornication is sinful because marriage envelops a divine purpose, the purpose of true love and immortality of the race and creation; while fornication is actuated only by the blind fire of lust and heedless desire void of divine purpose. For this cause the sacredness of marriage

should not be blasphemed by the black force of fornication, nor the holiness of its rights used as an excuse for fornication in any of its phases.

* * *

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths."

The inner design of the system of religion and philosophy, and the purpose of the instructions of the Wise before the coming of Christ, was to create in man a great ego, an intense, an enduring consciousness of individuality that functions spontaneously, and an independent personality whose nature is fire, and whose mission is to lay hold on those loose unorganized fires of earth and mold them into a form equipped to function with individual consciousness. The mission of the advent into earth of the spirit that dwells in man is to develop a perfect, individual self that cognizes itself and holds its position in the land of formation through its dissevered consciousness as a cut-out individuality in the kingdom of earth, in order from the throne of the independent self to realize God.

The ancient Divine Leaders, who supervised the life and the order of living of humanity before the coming of Christ, trained man to be the dominating *I*, the one who is to declare the self and the potency of that self, even in the presence of his God. It was necessary for man, in the mystery of that primeval time, to seek his God through the power of the law and the separated consciousness that deludes man into thinking that he is someone, and his God someone else. It was necessary for man then, through that artifice of dissevered consciousness and existence, to develop his separate distinct individuality in order that at the advent of Christ, the fulfillment of time, through the results of the ancient system of living, to unite with God

as a universal-individual self-conscious being. The Prophets and Seers of old impressed upon man his paramount significance in life, his earthly dominion, the better to prepare him for his insignificance, the realization of which through the Christ doctrine will ripen him unto his heavenly dominion and the return to the divine.

Man, therefore, used to stand in the Divine Presence and pledge himself to perform certain deeds for the sake of attaining a specified earthly bliss. Beholding the Most High, he was wont to vow: "I will do this by the power of the Lord," or "by the power within me," or "by the glory of my country." Or he would declare, "If the Lord will do this for me, I will do this, and this, for the glory of the Lord." Through this system man has unconsciously trained himself, with consummate egoism, always to declare his individual self in the presence of the Lord, in the presence of Truth, and in the presence of his fellowmen, affirming the life of division, developing a separate consciousness and magnifying the importance of his own power in the presence of the Spirit of Life and Creation.

This consciousness keeps man ever travelling away from the divine, thickens the veil of division and increases earth consciousness upon the ego, until it is completely lost in the current and the colors, in the phenomena and the hallucinations, of earth life thus becoming an earth ego.

Of course the great Leaders sustained a divine purpose behind their doctrine and their method of training man, knowing that in the fulfillment of time, through the height of the individual development only, will the ego perceive the universal life, and that upon the summit of division only can he realize the oneness of being. They knew that through the strengthening of earthly life, the life of truth and oneness would dawn upon man, and that, without an earthly self and the attainment

of individual consciousness, which could be compassed only through imprisoning him in the net of nature and creation, he could never attain his Divine Self or revive his spiritual memory or consciously become one with God—a universal-individual immortal being.

When Christ, however, descended to earth with the mission of enduing man as individual being with universal consciousness, linking him with God and turning the current of existence toward the divine, His own life and very presence were the teaching of oneness with God through self-denial; the teaching of attainment of the universal consciousness through the dismissal or transmutation of the personal consciousness, doubtless knowing that, as the individual path leads man to earth, so the universal path leads him to the divine; an eternal truth which He also taught through the spoken word which clearly vibrates through this eternal message:

"But I say unto you, Swear not at all; neither by heaven, for it is God's throne:

"Nor by the earth; for it is His foot-stool: neither by Jerusalem: for it is the city of the great King.

"Neither shalt thou swear by thy head, because thou canst not make one hair white or black."

The heaven, which constitutes in man his higher nature, his spiritual life and kingdom, is in reality the throne of God. Or, in other words, it is the soil upon which the sublime kingdom of the Gods, the true divine kingdom rests. After all, it is not man's own exclusive property, as though he of himself had made it after dissociating himself from his God; but it is the foundation which the great Lords made for their own dominion, into which through grace and love they have granted man to enter and dwell for his eternal, spiritual bliss.

Earth, which man regards as his own kingdom, is in reality the center of formation, the manifestation of the Form of the Father, within which His will takes its course in creation, setting forth its inner nature and the divine purpose of life and being. Man has nothing to do with the formation of earth more than the physical life which the Lords have allotted him to experience for his spiritual unfoldment. What egregious folly must it seem in the eyes of the Gods that man, with consummate conceit, should stand in the sublime Presence swearing by heaven or earth as though he created them, or they form his possession, or he had sanctified them.

Jerusalem, which in that time seemed to be the Holy Position and the divine right of the hearers, is in reality the divine center set up by their king-priests, as the center from which they were to be religiously directed as a race. It is the Jehovistic City to which they constantly turned for their human support and reverently beheld as their spiritual foundation. Every man, cult or nation has been given from the Most High his Jerusalem. Thus "Jerusalem" is the divine power in the midst of humanity, or the spiritual consciousness; and not the creation of man as a divided being.

The head represents in man the higher kingdom of creation or the higher nature. It especially designates the kingdom of the Sun, whose physical manifestation is the physical reflection of the divine light, the life of God manifest. It is the seat of the God of Light and of the Lords of the Sun. It is the throne of intelligence of the spirit of man, it is true, but the Lord of Light it is who has enthroned him there.

The head represents in man the higher kingdom which is the totality of man's spiritual constitution and invisible forms. The hair symbolizes a living reality and manifest power over which man, as a physical personal being, has no dominion.

To swear by anything that one believes his own is to express the feeling of possessing it as sacred property, as something that belongs to the swearer exclusively. Thus, to swear is to affirm *I*-ness, division, personal ownership, self-acclamation and self-declaration—an act whose consequences creep even into the spiritual life of man and into his higher consciousness. Through it one assumes to create egoism and sense of division, that he attempts to express in the presence of the Spirit of All.

To swear by anything one holds sacred and above himself, or to believe in it as something that rules his higher life, is to evince in that sublime presence the fear of life, to depict deceit and weakness, and to encourage mistrust in his own life, doubting his being. The one whose word or determination is power, life, and law need not swear so as to be bound to what he avers or to what is required of him, or to be obliged to carry on anything as his sacred duty.

* * *

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

Power is not emitted in swearing, for swearing betrays inner limitation, a creeping in the dark to reach an outlet in life. Power is enthroned in the Spirit of Truth and Righteousness. Life does not truly function nor manifest in division, differentiation and strife. Life takes its course and finds its being in the oneness of Truth and the wholeness of Righteousness. To say, "Yea, yea; Nay, nay;" is to live the Truth and the righteous life, to breathe the Truth and the righteous life, to speak the Truth and the righteous life. To say "Yea, yea; Nay, nay;" is to be free from the sense of egoism, to live the oneness of being, and the life of the eternal good and divinely beautiful, heeding not personal

like or dislike, thinking not of self-profit or glory. Without special inclinations or colors lurking within, one's only life and love, one's only aim and purpose, must be made the Spirit of Truth and the wellbeing of all. To say, "Yea, yea; Nay, nay;" is to live the universal life of the *I Am*, not the divided life of the *I*, "evil." The divided life of the *I* has seduced man from his God and caused him to descend to earth; inversely, the oneness of life and the consciousness of the *I AM*, the Spirit of Truth and the life of perfection, return man to heaven, and as universal-individual being, eternally unite him with God.

* * *

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

In these verses and the ones immediately following, Christ again, by a most direct and summary path, the path of the order of life and being, conducts the personal and the cut-out individual consciousness of man to the universal mind and consciousness, in order to complete liberation from the law and bring on freedom from the iron grip it holds upon the heart of humanity. He leads the instinctive man, through a spiritual process and channel, from the life of physical law, from the life of the son of the world, to the life of the Son of God. He directs the mind and the soul of the not yet perfect to perfection, to the perfect life and consciousness of the Father.

To have attained to the state wherein one does not demand an eye for an eye and a tooth for a tooth involves a development through which the *I* is transformed, its life is made to transcend the law, and man is rid of the lower self. The eye signi-

fies the outer power that gives man dominion; the tooth signifies the inner power that supplies him with formation. The law, "An eye for an eye and a tooth for a tooth" thus authorizes the practice of depriving one of his outer power if he destroys outer power in the kingdom of another; and of forbidding one his inner power if he destroys inner power in the life of another.

Within the folds of this injunction to resist not evil, the Christ Jesus was really urging: "O man, escape the self and the consciousness of self, the feeling of personal self-valuation and personal justice, by which egoism, selfishness and strife are not only strengthened, but even made real—forced by the very spirit of man upon his life and the life of others."

Resist not evil; that is, do not declare the cut-out *I*, even by giving any heed or respect to its impulse, whether through harmless or destructive resistance; through either, one seeks to protect the self through love of the self. It is the ego's instinct of self-dominion. One can even sin by responding to one's adversary on his own plane, in employing the same force of destructiveness. This law holds true even though the purpose of the act seems to justify the present discord and destruction involved and would in the future transmute the consequent damages to good. One may, however, exercise his divine power through harmless measures in order to fulfill the universal good, if his life or his labors are menaced before his mission is accomplished. In that event, where there is divine purpose compelling his resistance, he works with universal consciousness, not with egotistic consciousness.

The cheek symbolizes personality, self-glory. Upon its screen the inner man reflects his life to the outer. To turn the left cheek after the right is smitten signifies that if the divine personality and rights are subjected to persecution for the sake of

the eternal good, not only must one bear the whip of circumstances, but he must even be ready to suffer physically, and to surrender his worldly honor, position or holding, when it is necessary for the upholding of truth.

The following conception of these verses is also true: Do not meet strife with strife, and hate with greater hate. War does not stop war; only peace and the spirit of love and harmony can end the tribulation of the world.

Through the efforts of everyday living and the inevitable exchange of its realities with his fellowmen, life presses upon man self-denial. Yet, to a devotee of truth, he must, without any consciousness of resentment and without battling for the self-loving self, like any philosopher, volunteer the dismissal of personal feeling and the self-seeking self. No matter how great the sacrifice may seem, when it is needed, he must with all his effort serve life and its divine purpose through self-denial and renunciation. This is the secret to liberation and true power.

* * *

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

"And whosoever shall compel thee to go a mile, go with him twain."

To be deprived of the coat through law and, in addition, willingly to offer the cloak also is to turn one's accumulated resources, character and capabilities as a sacrifice to the advancement of others, to the service of the community and the bliss of the world. The coat signifies man's power with which he meets and copes with the pressing currents of the world; the cloak signifies the accumulated uniqueness, the accrued power of intellect and personality, which man creates for himself throughout the ages.

To be compelled to go a mile is to render to the world the service which has been asked through one's destiny, to perform the daily, unavoidable duties that lie athwart one's path; while to go two miles is to offer, willingly and joyfully, through one's everyday duties, a self-elected service in which the spiritual man truly helps and enlightens the world.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

The underlying root, the pervading essence and significance of this verse is charity and the human system of helping others in the time of need through the art of exchange or prayer; that is, willing. Borrowing in this message, however, does not refer to the occasions on which one comes to borrow money in order to serve his commercial purposes or his self-desires, as, for instance, to finance some personal scheme or endeavor in order to add to his wealth or to clothe himself with vain glory. Borrowing, in this message, applies to the charitable act of alleviating urgent, physical needs for the spiritual benefit resulting. One loans what he gives to his fellowman, devoid of choice. By the law of compensation, everything one gives is returned to one whether by the recipient or through the current of life that freely traverses the open seas of the world. Thus the one who gives truly loans, and the one who receives is only borrowing.

The only time when man really helps another through supplying his physical lack is when, through the succor of his physical wants, he helps the spirit within. With that end in view, in satisfying the physical needs he is truly glorifying the Son of God in man, in both the giver and the receiver. Every vital necessity, whether of money, raiment, shelter, healing or brotherly Christ sym-

pathy, if not supplied, is an obstruction to the progress of the spirit within, while if fulfilled, is bliss to that spirit. This fact is what gives importance and value to the care of the physical existence and the ministering to the physical necessities.

Charity brings the very life and order of the spiritual world direct to earth. Through charity the spirit directly manifests the divine light of power and immortality in man, transmuting his inner and outer constitution to the consciousness and the form of the Christ, the Spirit of the cosmos. Charity in a special way transmutes the mental-light form and vitalizes the soul in attaching it to the universal current.

By mutual help, through the human system of exchange or voluntary giving, man is enabled to establish his human rights, power and life upon earth, becoming the self-made and the self-sustaining man. Human life on earth is the life of constructive, ever molding exchange. Human life and living consist in a continual interchange, whether it be of labor, products, money, human assistance, will, thoughts, feelings or any creation of the mind.

* * *

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love thy enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you:

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

It is love that transmutes the life of the ego and the consciousness of earth to a universal life and consciousness. True love, the love that knows no hate nor personal conception, nor recognizes any

special individuality, the love that sees goodness and Godliness everywhere and in everyone, is the divine bridge that carries man to God.

In this heavenly instruction Christ is setting forth perfect love with its four states of functioning, which render the celestial, universal life of earth individual—lived and enjoyed according to the order and the plane of earth.

These four states operating in the human life are:

The love that results in the mastery and the transformation of *feeling*, which is expressed in the precept, *"Love your enemies."*

The love that results in the mastery and the transmutation of *thinking*, which is expressed in the precept, *"Bless them that curse you."*

The love that results in the mastery and the transformation of *action*, enveloped in the precept, *"Do good to them that hate you."*

The love that results in the mastery and the transmutation of *will*, indicated in the precept, *"Pray for them that despitefully use you and persecute you."*

This love, in its perfection and actual manifestation through true living, is the power that transforms man to the Son of God, to the Spirit of universal life, goodness and love, to the state of being which the Christ referred to in His concluding remark, "That ye may be the children of your Father."

* * *

"For if ye love them which love you, what reward have ye? do not even the publicans the same?"

Sharing life with others in the path of egoism and its exact equalization of exchange, does not liberate one or lead him to perfection. This path, even though it suits and serves man's egotistic life and purposes, yet with all its orderly-working institut-

ions and systems, does not bring divine growth, righteousness or immortal results. Therein man does not dip into the depth of being and from the heavenly magazine well out the eternal processes and contents of the spirit, that transform life and convert the perishable into the eternal.

In this system of egotistic exchange and living—the even interchange of emotions and objects and the life of the personal self—the fruits which the spirit has gathered into itself of eternity, the divine purpose of things that finds itself rooted in the spirit as its own impulse, and the divine Name and nature that underlie life as the Universal Will, do not spontaneously and freely operate to well out from man, transforming the world.

When one gives only in the measure by which he receives, when one lets out only in proportion to what pours into his store-house of existence, one only serves himself, limits his boundary, and strictly lives the personal consciousness, losing his opportunity in the life of earth, which has been given him for the purpose of universal growth. The world life has been given man to enable him to expand from the personal to the universal, from the center of the one to the kingdom of the all. The world life has been given him freely to outwell his divine powers and whatever he accumulates or extracts from his human existence or earth evolution.

When one, not taking personal account or notice, begins to live, work and give for the glory of the Spirit of the Truth that pervades all and for a universal bliss; when one, not seeking any designed return, pours out from his human reserve to humanity, aiming at the common good, he is one with the Universal Spirit and has already transformed his *I* to the consciousness of the *I AM*. The reward of this Lord of Renunciation is life omnipotent, omnipresent, eternal.

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

In delving into the origin of salutation, we discover that in the childhood of humanity, when man was ruled by the Spiritual Leaders and reared in the Mysteries, salutation was the bestowal of divine blessing by one upon another, the exchange of the unique powers with which each one was endued by the Higher Ego that guided him. Through salutation man shared his individual bliss with the one he saluted. Mentally tracing the history of ancient life, one can hear the man who reveres Jupiter, as his Higher Ego or God, salute his friend, who regards the Ego of Venus as his God, with the formula of Jupiter's blessing, whereupon the other is observed to reciprocate with the blessing of Venus. According to the same principle the Christ, the God of all Higher Egos, upon meeting his disciples, always uttered the celebrated phrase, "Peace be unto you. My peace I give unto you," thus imparting His own peace and declaring Himself as His own and their own identity, as the eternal salutation.

There is no conferring of the attributes of divinity or of divine bliss in the conventional salute, wherein peace, harmony and bliss are intended to be equally exchanged. The power of the one who salutes only because he is saluted cannot reach deeper than the vibration of his voice. Through salutation it is intended that the spirit of the pronouncer reach deep to the Godhead, to the very divine life within him, to the peace of God therein, and from there brings forth peace, harmony, bliss and love, to bestow upon his fellowmen. The only spirit that is able to confer such bliss is the one who holds in his mind and in his heart an eternal peace and bliss for all.

* * *

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Perfection is oneness with God. Perfection is the manifestation of Deity through man whereby man is not annihilated, but glorified, identified and made eternal. The tree is glorified by self-production attained in the seed; therein the seed is also glorified through the glorification of the tree, by that natural production which enables the tree that created the seed to repeat itself through its own creation, and the seed that was the product of the tree to reproduce its own producer. This is made possible because the tree and the seed are identical, each one finding its perfection in the other, the other being itself. Such is the mystery of God and man. The perfection of man is the manifestation of God through him, wherein man is glorified and God declares Himself as the God of creation, the universe, and man through man who is His own creation and center, living in the external world as He is in the internal. Through this mystery we see how the center was made perfect in spontaneously manifesting its God, and how God made that center perfect in transmuting it through that manifestation which is inevitable because of the oneness of God and man.

Perfection is attained when the individual, in his path of individuality, reaches the goal of universsality, his individuality unerased, instead itself becoming the center of the universal absolute One, one with Him, in Him immortalized.

At this point the Christ, having systematically led the consciousness of man to oneness with God, and having unfolded through His teaching the consciousness of the Father in the mind, the soul, and the whole constitution of everyone, commands through supreme willing the attention of the ego to the life of the Father who is in heaven, the

Spirit of Universality, Perfection, Love and Light, insisting, for his own perfection and for the accomplishment of the Divine Return, that he make that life his own, completely surrendering the self to the God of all beings and the Spirit of all creation.

* * *

It is clearly perceived that not until the Christ had guided his listeners to divine, universal consciousness and oneness with the Spirit of Truth, not until He had released them from the personal ego, did He impart the commandment "Resist not evil," and those that follow. If, now, one imagines an individual who has escaped the self, an individual who has liberated himself from the ego and the egotistic life and become one with the Spirit of Truth, Life and Being, one can understand how these verses concerning the nonresistance of evil, even when literally construed, portray the life of that individual. Such a one spontaneously lives the inevitable life of the Universal One, enjoying its balance or lack of order, without facing chaos or being swept away through abnormality or wiped from the face of earth through weakness.

Many noted intellects and sincere thinkers, commenting upon these verses with the intent of liberating humanity from the "superstitions of the unenlightened ages," have written caustic criticism portraying Jesus, the Christ, as a dreamer or an Oriental poet lacking in practical judgment and in a sound grasp of the fundamental principles of civilization; a teacher of men who had no practical perception of the conventions of earthly life. Critics such as these have become lost in the current of their thinking and in the complexity of their own criticism, and thus have become unable to perceive that they are touching upon an art of living which is utterly unknown to them; attempting to pass judgment concerning the wisdom and the practical outworking of a plane of existence

which they have never experienced nor essayed an attempt to experience in their worldly life. While they are, in truth, attempting to judge the life of the Initiate, the Son of God, they are using as a subject for illustration by which to test the feasibility of these doctrines the circumstances, the instincts and the passions of the ordinary man, loaded with his conflicting burden of karma and situated in and bound to the earthly human order of life and the present civilization of the world.

It should be borne in mind that in delivering these doctrines, Jesus the Christ held in His mind two different objects and a twofold good—the objects of liberation and perfection in an immediate and most direct way, and the good of the ones whom He had prepared through the power of His word, as well as the good of the world at large, wherever the message may reach. In a personal way, therefore, He was speaking with a defined, chosen purpose to those whom, through the preceding verses He had with care and profound design elevated in consciousnesss from degree to degree of life, until through the art of His teaching He had brought them to the state of consciousness with the Spirit of Truth, Life and Being. At the same time, however, beholding with the eye of the spirit the coming perfected humanity, He was delivering this doctrine to all the world, with its various needs, with care that it be given in such a way as to render His spiritual vision a physical reality, erecting His doctrine upon the principles of life and being and forming it as rules for a higher, a transcendent order of life which, if the world at large will accept and render practical living, will inevitably bring about eternal peace, prosperity and happiness in this arduous life of the world. Therefore did He clothe His cosmic doctrine in language of a twofold meaning, one esoteric and symbolic, the other exoteric and literal, choosing

such words as should, whether applied literally or mystically, cause the hearer inevitably to live and experience the Christ, the universal life.

It is an actual fact that the saints now living on earth, who are called adepts or mystics or initiates, as well as those of all ages who have breathed the breath of sanctity into this world, spontaneously and literally portray the life which is described in the above verses as their natural impulse. And it is not strange to know that they are deeply revered and devotedly loved by all who know them or come in contact with their transfigured human personalities; instead of being persecuted because they are selfless and nonconcerned with the personal life and identity, or with racial molding, they are extolled and served, and at their feet the world offers its powers and treasures. It is not that they are unable to face life of earth, but that life itself serves their will and purpose. Even, their power transmutes ailments, rules destinies and changes circumstances.

The one faithful to this doctrine is the master of self and life, not the slave. He is a lord of power, never weak or timorous even though he is meek and peaceful. The question confronting the student is not whether these doctrines are practical or impractical, but whether any individual or nation ever actually and sincerely lived this life and failed. Undoubtedly, if an individual or nation were to live this life successfully, they would inevitably become the leader and power of the world. However, the true results that flow from this life are attained, not when one mentally unprepared for spiritual life and foreign to its laws takes the notion to adopt this mode of living largely as an experiment, but when one, with absolute sincerity and faith in the universal life, lives out its laws and order. One to enjoy this order of living as practical civilization must, as an impulse of his divine nature, live this life of the Truly Human.

CHAPTER VII.

ST. MATTHEW

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

"But when thou doest alms, let not thy left hand know what thy right hand doeth:

"That thy alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

Alms occur between man and man, prayer between man and God. Alms are the flourishing of human impulse that finds its soil and climate in the life that is exchanged between man and man. Prayer is the invisible unity existing between man and God made manifest.

After the Christ, in a specific and general way, had led His hearers from the individual cut-out life and consciousness to the universal consciousness; from the life of the personal self to the life of the universal self; from the life of earth to the life of heaven; after He had conducted their understanding to the oneness with the Father, He began, in accordance with a predetermined design ordained in the ethereal kingdom before man's evolution, to revive the mental-light body and to bring about within each its transformation.

The mental-light body is the form which was given to man in the Sun Period, the period which

is uniquely the kingdom of the Christ, the Lord of Light. The mental-light form is, therefore, the special center and working base of the Christ in man, the direct expression of His life in humanity, His peculiar kingdom. For this reason He gave special attention to the development of this form. This light form is fourfold, possessing four living light powers that function both separately and in pairs. For the purpose of intellectual understanding they may be described as the life ether, the formative life ether, the light ether and the living recording ether. The first two are referred to as the lower part and the latter as the higher part of this form. The transformation of this light form to its spiritual reality will cause the cosmic life of the Christ to manifest as the individual life of man, making that cosmic life his own life, his true life.

The way of this transformation is twofold; first, living expressly what is true, good and eternally beautiful; second, practicing meditation; that is, divine affirmation and true prayer, the divine union with God. Within the first is included charity or the compassionate human life with its manifest, actual fruits, wherein the divine in man unfolds and works out its content flowing from one to another, and through which the inner spirit universally manifests the divine within him by reaching out to the life of the other to assist with free co-operation and blessing in the hour of distress. Charity thus transforms destruction to construction. In its healing light the presence and the activity of the universal spirit is evinced; for constructiveness is the mark of the divine life and order. This continual exercise of compassion revives and unfolds the Christ form in man, even without his knowledge, and also within the human order; that is, the Form of Humanity; and in a special way transforms the lower part of the light form, as divine affirmation and true meditation—prayer—transforms the higher part of the light form.

In the verses, "Take heed that ye do not your alms before men.....", Christ is speaking of the practices which are accomplished through charity, or compassionate living, and through the performance of the eternal good; a living that effects the first transformation mentioned. This living He refers to as alms-giving, the English rendering of a word which comprehends all that is expressed by compassionate living crowned with doing good.

Through the mental-light form man is attached to his brethren and has immediate access to their inner constitution. The mental-light form, or the etheric form, is the Life-form; that is, the form of All-life and the life of all forms, which functions universally and individually. Therefore, the process of the transformation of the mental-light form necessarily employs the principle of attachment to others, attachment that is beneficient and self-denying. Through alms or charity, man links himself indissolubly to those he aids, without thinking of himself or seeking any personal benefit or growth. Inspired by pure goodness, through renunciation and selflessness, from the depth of his being he awakens divine power and brings it forth through his human feeling; an act that causes inevitable transmutation through blessing others. Thus in affecting others, he affects his own life through the direct manifestation of the Spirit of humanity, that pours from him to the life of his fellowmen, illumining them and transforming his own life form.

The human life and consciousness, through the act of charity or "giving alms," if it is not performed in the hope of personal glory or profit, but from sheer goodness and pure love, resurrects the God of humanity within man as the Christ. Through charity, or sacrifice made for others, man resurrects within him the spiritual power of the Universal

Self, which is the very self of both the giver and the receiver. Through this resurrection of the Universal Self he sheds the divine light upon his mental-light form, the light that transforms the lower half of the mental-light form to its spiritual counterpart, the counterpart of the pure light-form of Christ.

A charitable deed or an act of goodness is the manifestation of the Spirit of Love, the Christ Spirit in man, that in being exercised transforms man and from him reaches his brother, working upon him as the life and experience of divine human bliss. Thus an act of kindness confers a dual bliss and benefit upon the giver and the receiver, and renders the individual life universal through its performance. The act of doing good must be held sacred, must be utterly detached from the self, and completely renounced, so that even the left hand, i.e., the soul in the human constitution or the receptive faculty that affords an outlet to human power, knows not what the right hand does, the right hand here signifying the mind, the creative human power of man, the positive power in the human constitution.

The design of this precept, "Let not thy left hand know what thy right hand doeth," is to render the individual consciousness a universal one through compassionate, helpful deeds. The act of the good is purely divine, and though it is manifest upon earth and human, it really lives its life and has its actual existence within the Spirit and the Father of Being, within the consciousness of the God of Divine Purpose, that transforms all acts upon earth to divine life and to righteousness.

Through sacred offering the spirit of the giver reaches the inner life and the spirit of the receiver, and becomes directly blessed from the divine depths of the one that receives. This is the reason why the great teachers developed man in the custom of offering or sacrifice to the Lord; that is, to anyone

who is in need or to the temple or to the prophets or to the ones who consecrated their lives exclusively to the service of the Spirit on earth. In offering to any spiritual being or institution, the giver can even unite himself with the invisible Divine Order or Divine Powers that function behind that institution or messenger of Truth. For this reason the saints of old refused to accept an offering from those they deemed unworthy to be attached to the Inner Order that sustained their mission on earth, knowing that through their acceptance an attachment between the donor and the Inner Order would inevitably be established, which would interfere with the destiny of the donor by bringing upon him a spiritual good before he was prepared to enjoy it or make good use of it. In his condition of ignorance therefore, he would necessarily proceed to make destruction and grief out of what was designed for construction.

* * *

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily I say unto you, They have their reward.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

"But when ye pray, use not vain repetition, as the heathens do: for they think that they shall be heard of their much speaking."

Prayer is not a physical event or ceremony. It is not anything to be literally and repeatedly affirmed or physically conducted in order to stir up spiritual power, which will endow man with invisible and visible guidance, power and blessings. Prayer is not vain affirmation. Prayer is the direct attach-

ment, the establishment of intimate relations between man and his God. It transmutes the higher part of the mental-light form as charity transmutes the lower part, thus the whole form is rendered a truly transformed Christ form, power, light, and kingdom in man. Prayer is spiritual activity. In it the spirit truly lives and works on the spiritual planes, doing and accomplishing what is purposed and willed through the divine will, or the divine nature of God.

Prayer, to be true, must be earnest and pure spiritual activity. During this devotional period one must enter into his chamber of prayer, into his inner constitution and consciousness, into his Holy of Holies, the Temple of the real Self, and must necessarily close upon his physical senses before he prays. If one meditates or prays without closing the gates of the senses and surrounding himself with the protecting shield of the White Light, that stands as an impenetrable barrier between him and the lower astral world and the physical kingdom, on the elevation of his spirit or its partial or complete withdrawal from the form through the force of the prayer, his constitution, unguarded, will be invaded by the lower entities of the physical and astral world through the channels of the physical and the lower soul senses—an invasion that unbalances and depraves the constitution, mental, psychic and physical, even debauching the soul.

When one, desirous of meditation, enters the inner chamber and through the divine will that accompanies concentration closes the gates of the senses, he becomes undisturbed by the physical world, the worldly colors, the wandering thoughts of the mind, and the heavy problems of life. In his meditation he becomes perfectly secured within the kingdom of the spirit and directly communes with the Father of life and being. Though the union is purely spiritual and invisible, yet the results and the bliss

are completely realized and manifested in the earthly life.

Affirmation is supreme and fruitive, spiritual activity if it is selfless, earnest and performed in direct co-operation and oneness with the Universal Powers of life and creation. But vain repetition is mockery; it fails to resurrect the divine Powers within man or to effect any spiritual unity with the inner Intelligence of the universe. Repetition of words is not the power within whose reach it is to transform the mental-light form, but rather it is the power of true and earnest affirmation. Is affirmation other than the vital prayer, whose incense is divine feeling reinforced with actual, perfect living, adorned with divine character, secured through self-sacrificing love?

Prayer which is uttered for a divine purpose, prayer which is offered for the sake of liberation of the spirit within and its bliss, is complete in its power and contains its own answer. It is answered as soon as uttered. Through its purpose its answer is willed, created, brought about and made perfect.

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him."

That is, do not be ignorantly enveloped with the outer life and its phenomena, do not lose the self in what is manifest, in the "letter" that avails not. Be ever aware that you are one in the Spirit and one with the Father of life and being, who lives His life through you. It is His manifest glory, pursuing its course in the cosmos, that becomes your bliss and perfection.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

Now we are confronting the Immortal Prayer, the prayer given by the Christ to humanity, the prayer that within its fold takes up the constitution and the consciousness of man, working upon them, and transforming them to the life of God; the prayer that is the Divine Path, the spiritual means to the making of man into a Son of God—an invisible Life-order, the actual living of which causes man to know the life of Christ in His state of cosmic Lord, and through that knowledge to realize Him as his real, actual Self.

"Our Father which art in heaven."

Through mystic union with the inner intelligence in the higher consciousness of being, the spirit of man arrives at true realization of his sonship with God, that spontaneously cries within him, "Our Father which art in heaven."

"Hallowed be thy name."

This verse embodies the realization of perfection in the external as it is in the invisible life. All that manifests—nature, creation, the world and man—is now realized as whole, holy and perfect. There is only one reality and one presence; it is the absolute reality and omnipresence of God, His hallowed Name. This mystical formula awakens the Father nature in man as the Christ power. "Hallowed be Thy Name" takes existence in man when he lets go of the personal self and allows God, and God alone, to live through him, glorified in the "without" as he is in the "within," transforming the inner and the outer life of man into the one supreme, great life of the All.

"Thy kingdom come, Thy will be done in earth, as it is in heaven."

In setting into vibration these words of life and power, "Thy kingdom come," the spirit in man experiences the Spirit of God, the Father, living within him as the Creative Spirit of life, wisdom and love—the Holy Spirit. The kingdom of God is His divine life living out itself from itself and through itself; the perfect universal consciousness that spontaneously declares its infinite intelligence and being, making life *that which is*—God glorified. In the power of this verse the kingdom of God finds its glory in the life of man.

"Thy will be done."

The will of God is the divine creative nature which, though formless, still constitutes its own form, and contains in its essence the name, the kingdom and the archetype of all forms and creation. It is the Truth in activity. It is the Creative Spirit as one with His life and creation. The will of God is the immanence of the Father in the cosmos, perfect in Himself, that endues life with creation and sustains creation with immortal existence—the immanence that manifests as His own life, universe, power, perfection and truth—the Father utterly manifest. "Thy will be done" revives the principles of the Father in the spirit of man.

"In earth, as it is in heaven."

"In earth" means in the ego or in the self, in the human form as well as in the form of earth. The ego descended to the soul of man in the Earth period. The term "earth," therefore, denotes the state of individual and personal centralization—the state of perfect individuality and actual formation.

"As it is in heaven."

It is readily apprehended that before man can conceive God within himself as his individual, True Self, He perceives and conceives Him in His heaven, in man's spiritual consciousness, the consciousness of the Higher Self within him. "In earth, as it is in heaven," is the magic formula that draws the divine Triad, enfolded within the will, from the higher planes of the heaven of the Higher Self to man as an ego, to constitute, as the will, the kingdom and the name of God, his three divine principles and transform his willing, feeling and thinking, which are themselves the human counterparts of those principles.

"Give us this day our essence-bread."

In this verse man bears the three divine principles into his individual consciousness, into his physical constitution and form, and in a special way, in accordance with life's principles and inner mysteries, resurrects the principle of the Father, the principle of universal willing and perfect formation, in his consciousness and in earth as the presence and form of Christ, the Higher Self, bearing the form of the Father, the Archetype of all forms and the spirit and the kernel of formation. The presence of the essence-bread—the Father form or the form of the Christ as the Christ of the cosmos and the Christ of humanity—is reflected in the mirror of the physical life as prosperity, health, perfection, as the attainment of all that manifests, the realization of all the necessities of life and of all powers.

"And forgive us our trespasses, as we forgive those who trespass against us."

Through this petition the devotee consciously carries the three divine principles into his light

form and therein radiates forth the Christ kingdom, in a special way establishing the Christ kingdom; the kingdom of universal intelligence and life which is conscious of no division and knows no sin, thus transmuting his light form to its higher principle, the Christ light, purifying his memory, changing his character and transforming his mode of living.

The awakening to the personal self and personal possessions creates a line of demarcation and division—the line of the Cross—which, when crossed by the self-idolizing ego, creates in the human consciousness the feeling and the conviction of trespassing. Of course, in the universal self-consciousness there is no trespassing, as is perceived in the life of any divine being, whose life is the universal self-consciousness.

Trespassing actualizes and renders palpable the assumed wall of division between man and his brethren, between man and the world, between man and God. This wall vanishes only in the presence of the spirit and the meaning of this verse of enlightenment and perfect liberation. Within its power man entirely forgives his brethren of what they have committed against him and simultaneously is forgiven and liberated by his God from what is recorded against him in the Book of Life, and also from the power and the karma of his fellowmen, that has linked itself to him through his unforgiving past.

"And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

A more accurate translation of this excerpt, one more truly conveying its meaning, is, "Let us not enter into temptation," or, "Rescue us from entering into temptation." In this prayer the petitioner is calling upon the Father to strengthen his spirit,

that he go not beneath the blind forces of the soul, the center of temptation. It is much as if he were crying out thus:

"Forbid, O Father, that we lose the divine consciousness and power upon the battlefield of the soul, that we fail under the pressure of its forces. Help us, O Father, that we may not commit wrong in confronting the soul life, ignited by the personal self and reinforced by the power of the ego.

"Forbid, O Father, that we enter the soul state of living permeated with our own power or consciousness. Instead, O Father, let us, on entering its kingdom, bear with us Thy power and Thy consciousness, that immediately transform the soul and its world. In our soul activities, aid us, O Father, that we may be not lost under overwhelming, destructive flames of desire."

The mastery and the purification of the soul is the most arduous task that awaits man. The kingdom of the soul is elusive. Within it man must support himself by his own divine character. Just as the swimmer supports himself in the current upon his own organized movements and created rhythm, man, if he is not to be drowned in the tumultuous sea of the soul, must rely upon the power of his own transmuted life and cosmic rhythm, as upon an unshakable, eternal foundation of Truth.

Temptation lurks in the soul, because in its kingdom, within our consciousness, as our own self, we meet the ego as a personal self, as a cut-out, earthly ego—a life-ordained event that tempts man to declare the self as a personal being, as a lord of powers, through actual manifest deeds. The soul is the field of all interacting powers. It is the vortex of temptation, as well as the center of the life and power of the *I* in its state of creative earth ego.

Within the inner fold of this divine verse lies not mere supplication, but the direct power of actual

realization, of victory within the kingdom of the soul through spiritual willing—willing that bears the very life of God to the soul of man, transforming the soul, its form, and its kingdom to the creative power, form and kingdom of God; to the power, form and consciousness of the creative Divine Mind; to the kingdom of the Holy Spirit.

To succeed in the kingdom of the soul as an effective, a divine creator, one must be master of will. Within the fulfillment of this verse is contained the complete realization and the true conception of the Holy Spirit dwelling in the soul of man as in its own kingdom. It is the Holy Spirit immanent in the soul of man that transforms the destructive flames found within the threshold of the world to divine flames of love and illumination, ignited with the supreme will of the Father.

"But deliver us from evil."

This is the great cry of the eternal delivery of man. It is the word of life immortal. Evil here denotes the ego, the personal self—the origin of the use of this word. The ego is the living spark that went astray from the light kingdom in the path of fire—earth life—to give himself, in the process of creation and involution, as a center from which to manifest as a cut-out intelligence that, in the fulfillment of time, can serve the divine purpose of Being in becoming the point from which the Lord of Light may declare Himself in creation. Evil, the ego or its egotistic life, is the instinctive man, the lower self through which the Christ, the Higher Self, is given the world.

Man is delivered from his *I*, from the lower self and its life, only when he is born as the Higher Ego; when in the summit of the ego's achievement the ego is not declared, but through this self-renunciation is transformed to the Higher Ego; when as

Man he is reborn as Christ. Through this delivery man is declared the Lord of Will. His consciousness is not annihilated but, rather, expanded to the universal consciousness of the Higher Self. He is no longer the lower ego, the earthly *I*; he is his own identity, the Christ.

In tracing the design of the Lord's Prayer, it is seen that in praying it man first of all links himself to God the Father. Through that divine union his identity wakes up within him, and is declared in the heaven of the higher consciousness as the Divine Triad. Then, adhering to the cosmic order, which is the construction of the principles and the processes of life and being—a cosmic order which exists in him as his form and constitution—man bears the Divine Triad, his true identity conceived in his universal consciousness as it is in the Godhead, to his individual consciousness, form, and constitution of being, through the immanence of this Triad becoming delivered as the Son of God, the Christ initiate.

It is further seen that according to the special, composed order and form of the Lord's Prayer, which coincides with the order of life, creation, the mysteries of being, and the immortality of the soul, he brings the Divine Triad as the life of God, conceived by himself as the Christ in Creation, first to his physical constitution, which thereby becomes transformed to its higher counterpart; then to his mental-light form, which likewise is transformed to its higher counterpart; then to his soul, causing it to be transformed to its higher counterpart; and from thence to the *I*, wherein he is consciously and individually made one with the Divine Self, and as a wholly transformed being, living within, is delivered, one with Christ, the Christ forming his identity.

There is only one delivery in life that awaits man, and this is his rebirth as the Christ.

"For thine is the kingdom, and the power, and the glory, for ever."

"The kingdom" is the life of God manifest, serving His divine purpose.

"The power" is the will of God manifest, sustaining the kingdom and accomplishing what is to be brought to pass of divine purpose within its realm.

"The glory" is the manifestation of God through life as the Spirit of Intelligence, Truth, and Being that sustains, immortalizes and renders life perfect in itself, identifying it with His identity through the oneness of being and the allness of the spirit.

"For ever."

It is an absolute reality that the Truth is infinite and eternal, and that the life of God is omnipotent, omniscient, omnipresent divine intelligence that lives in itself and by itself, declaring its own power absolute.

"Amen."

It is necessary, if we are to adhere to the principles of life and outbreathe according to the why of existence and the mystery of God, that the word "Amen" be pronounced according to the spelling, AUMMUAN.

AUMMUAN is the name that gathers within its fold, within its significance and very vibration, the name of the Almighty as the Absolute, the All in All, the Invisible and the Manifest, the Inconceivable and the Conceived within the soul according to the laws of life and being, the universal and the individual God, the Infinite, yet Being that within Himself exists; the Creator and the Sustainer of the Universe, the God of Gods, the God who is glori-

fied in His universe in being known by Himself, to Himself, and through Himself, Himself His own power, life, perfection and glory, living in the world and humanity as the Spirit of Truth, Life, Love, Creation, Power, Light, and Being, as the Spirit of All.

To pronounce AUMMUAN is, therefore, to pronounce the name of God, conceived by the mind that has dipped into the process of creation, as the God who unfolds the Father, the Creator of all, the Holy Spirit, the spirit of life and truth, and the Christ, the Spirit manifest, glorified in life; the Divine Triad that animates the cosmos and human existence; or the God that is at once Father, Mother and Son; the all-pervading Supreme One.

The Father and the Mother principles or Causes of Being do not connote the masculinity and the femininity which the human mind attaches to "Father" and "Mother"; nor does "Son" imply a spirit distinct and independent from the Father and the Mother, manifesting from them through the process of evolution because of their realization of division, which they have sought to overcome through unity. The Father, Mother and Son Principles are brought forth in life as certain states of the one glorified presence and manifestation of the Absolute. They are the supreme Intelligence and absolute Will of the infinite, the omnipotent and the inconceivable One who sustains creation. They are the Spirit of eternal, omnipotent, omniscient existence, the God of Being manifest.

The Father is the Spirit of the supreme Absolute Mind that manifests as the infinite, intelligent will of the Almighty, conceived by man as the supreme Universal Mind, the Creator, the Archetype and the Sustainer of all that is, from whose power creation is manifest. The mystery of the Father willing himself by the virtue of His existence through His creative Will and Power is referred to as the Holy

Spirit, the Spirit of Truth, Light, Life and Love, conceived by the mind of man as Universal Soul, the Mother of Being, identical with the Father. This complete manifestation of God within the cosmos and humanity, through living Himself by Himself as the Father-Mother God and Cause of Being, is conceived by man as the Christ, as the God of the cosmos living within the cosmos and within Himself, as the God and the Spirit of humanity.

The reason that God, the Infinite, the Absolute, is conceived by the mind as the universal, yet the individual God—as in the conception of the Father and the Christ—lies in the absoluteness of the Supreme One, that takes power within Him as self-sustaining, self-centered intelligence, or the intelligence that knows and glorifies itself—itself its own life, immortality, perfection and glory. This absolute self-perfection lives in life, in the consciousness of being, and in the mind as the conception of individual God. The absoluteness of God lives itself in the spirit of life as true-knowledge, as immortal centralization within the self. That absolute self-knowledge and that immortal self-centralization, which cause the infinite universal life to be a life of intelligence and being, manifests itself in existence, in nature and creation as individual, living intelligence and reality, as the individual God, as individuality.

In the word AUMMUAN, AUM designates the Father principle, MUA the Mother principle, and *N* the Christ in life, the cosmos and humanity. Through this mystical spelling and pronounciation is drawn upon the screen of life how the God of Being lives in Himself (AUM), by Himself; that is, revolving within Himself (MUA), thereby manifesting through Himself (N), conceived within the mind and the soul of man as the ideal objective, as the perfect God of Being, as the Divine Triad.

AUM is the syllable that is pronounced from the depth to the height of the within, but all held within sealed lips, totally concealed. MUA is pronounced from the height of the within, while enveloping within it the depth of the within, outward to the infinite expanse of the without. The letter N in its utterance embraces two concepts: God in His manifestation; that is, the Christ in the cosmos, and the perfection of God's manifestation, the farthest reach, the utmost height of the outer, wherein is included the height of Man. It is observed that N derives its vibration from the root of the nostril, thus signifying that the Spirit of Life, through His fulfilled glory or the glorification of God in His creation, has breathed His life and consciousness to the nostril, which is the life-path of the Spirit to the outer existence; the life-path of man, which renders him a spirit that consciously and immediately lives on earth, and the path of the Lords of the cosmos through which they attach themselves to man and from the external directly work upon him as a physical being. N, therefore, signifies the perfection of life manifest, man's conception of God through His glory and manifestation in the external life—a conception that renders man the Son of God, one with the Christ, the bearer of the Holy Spirit.

Man does not realize that to breathe is to engage with him, at least, the Archangels, the Angels, the Lords of Form and the Lords of Harmony.

N, according to the form which the ancient hieratic drawing gives it in order to describe the divine meaning and inner purpose of its vibration, signifies creation, being, the invisible pouring out to the visible and the visible pouring back to the invisible; life turning to itself in the sea of eternity around its own center as an axis; the Christ in the cosmos and in man. This principle of God, this aspect of Being, is fully perceived in the revelation

of the Mysteries of the moon and the Moon state of existence. In fact, in ancient languages the name of the letter *N* is the name given to the moon, and in hieratic writing it is drawn as the crescent partially encircling a star. The letter *N* in ancient language also means *I*. The drawing of the letter takes its origin from the conformation of the single eye with its encircling eyebrow, the eyebrow being inverted in relation to its normal position on the face. The eye set up and thus encircled, like the point or center that radiates its life, denotes inner sight, spiritual consciousness, and action that envelops divine purpose. The single eye denotes the spiritual eye, the ego or the presence of the spirit.

* * *

"For if ye forgive men their trespasses, your heavenly Father will also forgive you."

The act of forgiving automatically and necessarily causes forgiveness of the forgiver. In forgiving others the forgiver wakes up within himself the Universal Spirit, the Spirit of divine light, oneness and perfection; the Spirit that with its effulgence obliterates all that is recorded against the forgiver within his soul or aura and within the light discs in the realm of the recording ether, which is the Book of Life. The state of life wherein is found the Universal Spirit that can forgive is not the realm of any special dominion, not even of the Creators nor of the individual Christ. It is a neutral realm in which everyone and all creation register all events as actual, living reality in life. This kingdom belongs to the Father of life, in whom we find and live our being. According to what is recorded within this sphere everyone is judged by his resurrected self and by the Spirit of Truth and Being.

To forgive is to open one's being to the Father of Being, the God of universal consciousness, thus

entirely transforming his memory. When one forgives, one flings open the door of his chamber, wherein is the light disc in which the chapters of his life are recorded, letting in the light of the Father's holy countenance, whose effulgence floods the chamber with the universal light, obliterating all traces of shortcoming or "sin". This cosmical occurrence is the Father's forgiveness of the "sin" of man. Does not the light of the sun, in entering the room, banish darkness, no matter how great the darkness, or how long it has reigned?

* * *

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

If a man clings to his personal hate and prejudice, a captive of the personal self, he lives in the darkness of a degenerated soul and memory, where he is haunted by his own failure and error, as well as by the strife which has been inflicted upon him by others. He is unable to win his victory in the kingdom of memory or in the circle of the self, and powerless to shed the divine light from the holy within, the light that obliterates all sins, the light of the Christ. Caught in the ethereal net of his personal mind and memory, against him there stands all the failure and dark life of his course in evolution, awaiting the day of reckoning, the Day of Balance or Judgment.

On that Day the same divine light of the Spirit that erased the sin of the forgiving one, in liberating all humanity as a whole from its past, sheds its effulgence upon him, purifying and liberating him as by consuming fire that leaves no choice to the disintegrating soul. This "forgiveness" is not brought about by the Christian victory that is obtained in accepting and living the Christ within the individual consciousness, nor through man's own personal spiritual endeavor and achievement, but

by the inevitable event of universal transformation, during which all the world and creation are transmuted through the spiritual flames, and the soul of the child of darkness, through certain inconceivable laws, is inevitably called back to its cosmic source, leaving him awaiting the call to existence in the cycle of a new cosmos and a new world.

* * *

"Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, They have their reward.

"But thou, when thou fast, anoint thine head, and wash thy face;

"That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

Now, in a very specific way, Christ speaks of probation and the overcoming of sin. To truly fast is to master the soul, to spiritualize feeling, and to overcome the power of the world through spiritual communion with the Higher Self. It is the turning of the mind from the physical life to the spiritual consciousness, thereby subduing the physical man. Thus the neophyte during that period helps the inner man to become truly and dynamically active.

In ancient time, when the soul had not attained its present development, when it was inflamed to excess by the overwhelming fire of desire and man in general was largely given to the pursuit of his instincts, the mind could not exert much influence over the soul or the body, nor had man control over his mind, his body being overcharged with animalic energy. In that time, when man attempted to meditate upon the spiritual life, his thoughts were interrupted by the lower forces of his soul. When the power of concentration and meditation was intensely aroused, and its divine flames were ignited,

fire broke loose within him, causing inner distress and disaster, and man, instead of being elevated upon the wings of the spiritual consciousness, was charged with the lower creative power of his soul and the gross forces of the blood, which overcame his serenity and spiritual activity, interfering with the hour of his spiritual communion, even, in many cases, bringing injury to the constitution and degeneration to the mind and morality.

This is why the divine messengers enjoined upon man physical fasting. Their object was to weaken and put out of activity the animalic force of the soul and the body. Thus, under the tent of that self-inflicted weakness of the physical forces, he could, in creating direct connection with the spirit through prayers and spiritual exercises, strengthen his character, spiritualize his constitution and purify his soul. Then, upon his return to ordinary physical life, he found that he bore with him as inner powers, constitution, and nature what he had constructed within himself during the period of fasting by soul and spiritual exercises.

It is a human tragedy, if someone fasts for the sake of outer glory and under the pretense that he is thereby a spiritual being; and more of a calamity the assumption that to fast is to avoid food or certain kinds of food. True fasting, and the purpose of physical fasting, is the purging from sin, the victory over the lower self and the world, and the escape from the power of the instinctive man through self-discipline, purification, spiritual enlightenment and the adoption of the spiritual, moral and idealistic living. To truly fast is to fast the self from everything that is not real, beautiful or eternal, thus recovering the oneness with the True Self, through which the divine memory is revived and God is resurrected in man.

Spiritual meditation it is that anoints, that illumines the head; and the life of purification that

washes the face, that manifests the divine aura; only through this true method can "fasting" be recognized by the inner One, the Father of existence. Man can attain unity with the Father only through divine life and divine consciousness—an invisible holy unity that is seen on the outer as external reward, as the manifest glory of the God of Being through the now purified one, the one who is master of his soul.

* * *

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

The treasure here designates the divine worth and spiritual reality that man extracts from terrestrial life through investing his own spirit and soul life in its kingdom by daily actions. This spiritual investment in earth life and the extraction from it of divine profit is the path to human development and the means of the transmutation of man to the Son of God. If man constructs and molds his life and consciousness according to and within what is perishable and phenomenal; if through everyday life and activity he weds the self to the senses, to the elements and to those perishable and mutable formations which they envelop and present to him in their external nature as real, then man is laying up his treasure upon earth. There the power of corruption takes its course in the object through what is foreign to it and through the object itself. There corruption, as rebellious opposition and disintegrating discord set up by a foreign force, blindly invades the "treasure"—the accumulated formation—from the outer, gripping it when unguarded. If the soul is caught in this state in which creation, the elements and nature play the drama of the everchanging, everperishing physical life, all its labor, all its life-endeavors and accomplishments will be lost.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Here the mind is led to attach itself directly to what is eternal, immutable and absolute in itself. Here the spirit is wed to the life of Truth and all reality. Here is where man through everyday life and action lives and declares his being. In order to lay up for himself treasures in heaven man must, while within the border of earthly existence, live and merge himself to the Spirit of Truth and Being. He must erect an eternal, undefiable foundation upon which to construct his life, his constitution and his consciousness, creating an eternal life and consciousness within himself and the world. For man to lay up treasure in heaven is to store up in his higher constitution and consciousness, according to the form and consciousness of the Christ, what he extracts from life of divine power and spiritual contents, together with what he has invested and merged therein of his own spirit and soul life. This performance transforms his constitution and form to the constitution and form of the Son of God; and his treasure itself proves to be his true and infinite power, his real and perfect, immortal consciousness, his absolute will and mastery over life, the world and being; his human liberation.

* * *

"For where your treasure is, there will your heart be also."

Where man invests and constructs his consciousness, there will be his centralization, his object in life and his knowledge of being. He is there destined to exist. If he builds his consciousness upon earth, in conformity with its perishable kingdom, in conformity with his sensuous self and within that self, when the cycle of Earth's transformation

dawns within the cycle of creation, because the rates of vibration of these ethereal planes prove too rapid, he will find himself unable to function on any plane and his consciousness will vanish. He will be then as one who is forced to gaze at the sun with open eyes until he is blinded, or as one who is suddenly overtaken by a hurricane and loses his sense of direction, facing immediate disaster. He who places his treasure in earth faces complete loss of self-consciousness, the individual loss of the soul, and will automatically be forced to await a new cycle of life that suits his vibration and earth harmony, a life that will endow him with a new existence, a new creation, a new world, that his dethroned, soulless spirit may find soul-consciousness wherein he can again join the living as a backward spirit.

If man constructs his consciousness of being according to the Spirit of Truth and Immortality, according to the spiritual understanding and the divine essence inherent in him, thus laying his treasure within heaven, his foundation will be established there, as also will be his centralization and growth of being—a state of being in which the mutable life or the transitory senses of creation, from the five physical senses to the five lesser zodiacal signs or powers, cannot write their chaos or draw their calamity. The transforming earth and its world, which are passing through the fiery process of purification, becoming ethereal, in the crucial hour of transition to a state more rarefied and more spiritual, will find him in possession of eternal consciousness and absolute power that can function upon any spiritual plane. Whatever upheaval or change in his foundation of existence menaces him, in the circle of its event he stands upright, immutable and immortal, continuing to live an eternal life, possessing a spiritual form, the Form of the Father, with which he consciously confronts any spiritual

phase of life or existence. Not even the period of transformation can disturb his universally and individually constructed and balanced intelligence of being.

* * *

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

The light of the body is the mind, the intelligence within. It is the life of the spirit within the form; it is the power of the Divine Sun, centered in the ego, individually reviewing the world and universally outpouring its light from the eye upon its kingdoms. The eye is the watch-tower of the soul and the free gate of egress of the ego to the outer life wherein the inner intelligence and the outer light commune, enduing man with self-consciousness and with awareness of being. By perceiving the physical light man became a self-conscious being on earth.

The "single" eye is the spiritual eye, the eye of the spirit of man. It is the divine triangle centered in the region behind the eyes; it is the mind purified and spiritually concentrated. The history of man's coming into possession of two eyes and the history of his becoming a physical being are identical.

The single eye signifies the spirit-man, the man who is divinely self-conscious, who locates his identity in the mental realm. The eye represents the Sun Kingdom, the spiritual kingdom within man. It is, thus, the divine manifest in the form, "the light of the body." Therefore, if the eye is single; that is, spiritual, or if the Christ consciousness is within man, his whole constitution will inevitably be transformed.

* * *

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

If the mind of man is evil, his constitution, form and environment will be full of discord, strife and dark experiences. If the divine light God has invested in man be turned to darkness, what can man expect from life upon earth?

If the power of light—the spiritual life—is selfishly turned within the form by the ego for the service of his earthly vainglory and divided consciousness, then his native life, his spirit life, the life of the *I*, will be clouded with the smoke of the lower self. His spiritual consciousness will be misused for the exclusive strengthening of his earthly power and consciousness, increasing the burden of his darkness, his sense life on earth.

His mind, which has been given him as light shed upon his earth path, directing his way, becomes darkness and hindrance, unable to function within him according to its own archetype, abandoning him to the state of the instinctive, degenerate man.

His light, which was destined to illumine his earthly darkness, is rendered impotent, inoperative, so that the darkness which is caused by his physical life becomes thickened, leaving him a blind man surrounded by the forest of life, lost in its thickets, groping his way out with the cane of the senses.

"No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Within the essence of this verse the mind discerns that the light in man is God's life or the spiritual consciousness, mind and power; and the darkness within him is the world's life and power, whose idol is wealth. Man cannot be illumined and yet remain in darkness. He cannot at once live in light and darkness, or simultanuously express the life of light and the life of darkness. Light and

darkness can never meet, just as truth and falsehood can never agree. Man cannot serve God; that is, carry on the spiritual life and glorify the Son of God within him, and serve mammon; that is, be subservant to earthly wealth and glorify the instinctive man.

Spiritual life or divine consciousness and divine living is universal consciousness and mind, universal aim, and purpose. It is the life of love and service, the life that knows not itself nor its personal good as its own life and manifestation, but only that of others, regarding their good as its own purpose. The divine consciousness is the interchange of life and consciousness that realizes the All-Good in the good of others and is glorified in causing them divine bliss. It is the life of supreme out-pouring, universal consciousness and true love.

The earthly consciousness or wealth as an idol or the world life as egotistic, self-seeking, constituted design, and undertaking, embraces between its heartless eagle wings and envelops within the fiery breath of its steel-scaled dragon form all that is greedy and selfish. It exacts service from others without fair return, and forces bitter labor upon humanity for its own sake and its lusts. It accumulates wealth, it seeks power, for the impossible satisfaction of the desiring blind self. Love does not shine there; its healing light in that environment is hidden under the smoke of the personal self.

Wealth as the objective in life, and life which is purely earthly, reign within the ruins of divided human life. The greedy, lustful ego rules a heart-bleeding humanity and a suffering world. He is destructive, he is blind to the sacredness of labor and the preciousness of the blood-hued sweat of the brow. In the kingdom of a strife-torn world the spirit of righteousness finds the idol of the world heartless to human love, deaf to human appeal and

blind to righteousness. It is too selfish to be the *I* of oneness, too divided to be the spirit of love, and too vain and shallow to hear the inner voice crying out from the depth of humanity, that with its divine utterance resurrects the Higher Self.

* * *

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment?"

Again Christ calls the attention of his hearers to absolute faith in life and the universal power that underlies perfect living. Through that faith He directly connects them with the spiritual consciousness, the spiritual power, and the life of infinite abundance that serves the cause of its being and by its own being manifests the perfect physical life. He carefully illumines their consciousness with a glimpse of the universal life, that spontaneously supervises its own manifestations and constantly provides for their wellbeing in all circumstances.

Indeed, life—the consciousness that knows—is greater and more essential than food, the process it takes into its hold and molds into the contents of the physical form, through which it operates on earth as physical life. Food is only earth-process which life takes into its form in order to retain its hold on earth life and serve the mission of the spirit that it sacredly bears within its form as its own center of intelligence, truth and will. All that can be said for food is that it directly serves the form—life in its centralization—and indirectly serves life's universal will and divine purpose; while as for life, it is the very manifestation of God. Indeed, life, the knowing consciousness of being, is greater than food, the matter that it attracts to its

environment; and form, life concentered, is greater and more essential than raiment, the apparent phenomena, or the garb which the form takes upon itself today and casts aside tomorrow.

If man allows the craving for food or its enjoyment to interfere with right, spiritual conduct in his life, or if he entertains the fear of lack of nourishment, he consciously and unconsciously sins against the universal Spirit of Being in surrendering to the fascination of the flesh and its demands, and in doubting the omnipresent omnipotence of the Universal Spirit. And if man, through love of raiment, causes disturbance to the form or sins against morality, or if he doubts the divine protection from the forces of Nature, thus worrying about his attire or any other necessary adjunct of earthly life, through his anxiety he sins against the form, the God of that form, the Father, and the Divine Self within him.

"To take no thought for your life," is to declare one's liberation from the world, from subjection to the phenomenal existence and its power, while one is yet in the world. In ceasing to be concerned for the non-essentials of earthly circumstances, one gains victory in the arena of the objective world, wherein others struggle in the grip of formidable fear and doubt, wherein they grapple with cause and effect, forced to cope with dark, precarious circumstances and to battle with negativeness.

Thereby one allows God to have His own will through his life, in the unshakable conviction that what is God's is his also, and that what is his is destined inevitably to come to him. Orderly and constructive work is man's supreme duty and glory on earth; but having performed his duty, worry avails not. The paramount matter of concern is what one is doing and how, not what is going to happen tomorrow. Man must live in the present. He must do what is right and let the morrow take

care of its own. This is the way to escape from time and failure; the way of the will that rules.

The verse, "Take no thought for your life, what ye shall eat or what ye shall put on,....." is the preaching of faith in divine Providence, the hidden power within, the power that takes care of all, that rules all and provides for all. "Take no thought for your life," is the voice of divine authority resurrecting the sense of oneness with the all-perfect, all-blessing life. It leads man to the universal creative power within him and the inexhaustive resources of Life, from which he can always at will create and well out the elixir of infinite abundance, serving his purpose, and upon which he can always rely for his glorious, independent activity and constructive mission in the world.

* * *

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

The Universal Intelligence and Consciousness is the power that renders life the Reality which spontaneously lives, cares for and sustains itself. The life-center, when divested of the sense of division and separateness, lives by the universal life, love and will of the Spirit of Life within. This is clearly perceived in the behaviour of the centers wherein life universally functions. It is witnessed in the life of the animalic and vegetable kingdoms, great life-mediums, wherein the Universal Will physically carries on its life and serves its purpose; wherein through the concealed mysteries of these kingdoms the Universal Will cares for its own creations and sustains their existence. The Order of Life, that in serving its divine purpose is conceived as the order of creation, growth, propagation and constructivness, as observed in operation in these kingdoms

and throughout all nature, overwhelms the studious mind with amazement and awe. Its sublime, self-sustaining, creative power through nature's manifestation is glorified in itself, by its own will and very existence.

In each appearance of animal existence there functions the life and powers of all its species as the life of the ego of that species, that provides for its existence through the co-operation of nature. According to the order of its particular kingdom, that ego invisibly and visibly directs each center to what is beneficial and necessary for its protection and living. In the flower is manifest the glory and the activities of the various invisible entities that foster the life formation and growth of its plant as one life, one harmony, one glory, and one formation and beauty.

The same self-sufficing, perfect Order of Life is manifested inevitably in the life of the man who has completely given himself to God, who has entirely opened up his consciousness to the divine Spirit of All. The Spirit of Life, Truth, Love and Will manifests in such a one as his own life and perfection. This state of existence is caused by the possession of the universal consciousness of life and being.

* * *

"Which of you by taking thought can add one cubit unto his stature?"

All powers, all growth, all achievements, all blessings are of God. As the power of the animal is its ability to obtain food and protection, and to reproduce its kind, and as the power of the flower is its luxuriant growth, beauty and faculty of propogation, so the power of man is his mind, the creative power of thinking. Upon further observation and analysis of life one is convinced that all powers and all virtues are of God, and all set into

their co-ordinate action by the one divine omnipotent Intelligence of life and being who, though working through all centers as one power, still manifests through each as the power that peculiarly serves its need. By the same supreme Intelligence is the food of the animal provided, and within his instinct and form, by that omnipotent Intelligence, the power of reproduction and self-protection spontaneously works. The growth and beauty of the flower is fashioned by this omnipresent omnipotent Intelligence, using for its formation invisible and visible light directed through the activities of various entities hovering around it.

Likewise the power of thinking was constituted in man through this omniscient, omnipotent Intelligence of life and being; by It the mind of man is made truly creative. The creative power of thought does not derive its potency from itself, but from the Universal Mind that is behind it. If man is to improve his environment, rule circumstances or attain any growth, he must of necessity silence the self and let the all-prevading Intelligence utter the Word. The power of God must necessarily manifest through the mind of man, if the mind is to rule life and master conditions.

"And why take ye thought for raiment? Consider the lillies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

Here Jesus Christ rather gave honor to Solomon, the great King-Initiate, in comparing him with the radiant glory and elusive charm of that little center of life which innocently slumbers in the ocean of the universal consciousness, living the universal order of creation, glorifying itself through its flower existence. It is not at all surprising that Solomon

fell short of that sublime glory in his outer manifestation, his "raiment," since the King-Initiates, through the very fact of possessing human consciousness which wills to rule, still retain individual consciousness. Even though that consciousness which has been ordained to rule is transformed, and therefore enabled to a certain degree to function universally, it nevertheless falls short of the true, the absolute Christ consciousness.

* * *

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of these things."

The center of life and intelligence upon earth, the center that self-consciously and immortally lives—man—is much more important in the eyes of the Spirit of creation than the center whose true being has not manifested through it into outer existence. The center that immediately serves the Spirit of Life upon earth, possesses much more significance in life and in the realm of creation than the center that serves only as a ray or spark of life, a hint of manifestation.

Awake, O man! Do not doubt your God. Awake, O man! Have faith in life and its constructive power. You are an immortal being. You are the Son of God upon this earth. O man, resurrect the divine within you. Know that all is yours, that all your needs are provided for. All that is necessary in your life has been forseen by the universal Spirit and made perfect for the cause of your final glorification in the life of the Higher Self.

* * *

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The ethereal kingdom, the Spirit, and the spiritual life are the reality that underlies life; they are the essence of things and the truth of all that manifests. If man seeks this real life and real living, and conceives them in his consciousness as his own existence, constitution of being and the kingdom of his mind, without doubt, according to the laws of life and being, they will be reflected back to him through the living mirror of nature as physical life, physical objects and various material goods. After man has spiritually conceived their spiritual counterparts, their physical manifestation is inevitable and devoid of choice. Just as anyone, in confronting a mirror, causes the exact appearance of his presence to be reflected back to him on the void of its surface, revealing to him what he is, so man in confronting nature, the living life-mirror, face to face meets as actual realities and as his own physical possessions what is conceived within his mind of the spiritual life, realities and glory.

* * *

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Man's mission is to liberate himself from time, not to be caught in its puzzling net of nothingness. This is achieved in centering the mind upon the eternal, concentration which is made possible through the vastness of time. The story of the fly ensnared in the spider's web and the story of the captive of time are identical. Time in its reality is Eternity; it is Eternity's physical counterpart. Therefore the report of the mind is: There is no time; life is the consciousness of eternity. Man

must regard time as nothingness and wed the self to eternity, if he is to escape the wheel of duration and the net of evolution; if he is to live the immortal lord of life and being. The only real thing to man is what he can accomplish in the sea of its duration. Therefore man must not lose himself in its illusion. Time is as the sheet of blank paper. The blank paper is nothing; the writing that covers its blankness is the vital part. Yet without the blank paper, the message, the thing of value, can never be transferred.

Time in itself has no value, it is void; but a void without which man can never attain eternity. Time is the nothingness that endues man with eternity in investing him with the consciousness of eternal being. It is the grace from the Gods given man wherewith to realize and attain their consciousness. It is the product that is willed to manifestation and heaped upon man enfolding the power and the reality of existence, by virtue of its very non-existence. Time is rendered valuable only through the life of the ego, and because of man's need of it for his perfection, not for his captivity. Man must never be caught under the wheel of time; it is ordained, rather, that he shall masterfully steer the chariot of evolution for his own development and bliss.

Space is the grandstand within the arena of time, provided for man to stand upon, that he may, with deliberation and according to the principles of the essence of being, construct on the outer what is within him of divine will and purpose, molding it into actual life as a manifest reality, spinning it into a new world that possesses as its atmosphere the consciousness of immortality.

Space is the conception and the perception of self-centralization, of the possession of self, or of anything that the self possesses; it is the conception and the perception of self-polarity. When one cog-

nizes: "This is *I* and that is *he*," the void created between becomes space. If one thinks: "This is mine; that is yours," the dividing interval obliges him to conceive that distinction as space.

"The morrow shall take thought for the things of itself."

Without fail the morrow, time, produces what is within its hold of true purpose and actual worth, if only man, free from its grip, transforms its duration to an absolute creative activity which in itself is eternal rest. The key to this harmonious life, the life of love, renounced activity, unselfishness, and holding to the eternal worth that flows to man from between the folds of time, not to time as a process of duration.

Does not the tree live in rest and recreation, yet grow and produce its blossoms and fruits? This is because the plant life, in this cycle, is experiencing universal consciousness, even though it lives in a state of dream-like sleep. So can the man who is free from the thoughts of the morrow advance harmoniously and in his own activity enjoy sublime rest, living the life of eternity. To man as an individual, cut-out being, his work—no matter what its nature—is labor, until he finds his way to the life of universal consciousness. Then he enjoys his work and all his activities as recreation, rest and harmony. Therein he lives in a state of activity and endeavor while enjoying the heaven of life. The path to this heaven is renunciation. It is pointed to by the Masters as the state of activity through renunciation of action.

"Sufficient unto the day is the evil thereof."

The day, that portion of time which was cleft from eternity by the sword of will, molded through

the creative fire, and decorated with the elusive brush of the sun, dipped in the paint of phenomenal existence; the day—the dimensions of earth—with the stamp of the ego dispersed over its unique countenance; this day, this blossom plucked from the tree of life, is always filled with the selfish life of the ego, with life's trials and circumstances, with its sympathies and antipathies. To escape its net of illusion is supreme wisdom; to bind the self to its crushing wheel is folly. Liberation from time and the egotistic life through the day's open vista—the opportunity granted by the Gods to man—can be attained only by living the eternal truth and the sublimely beautiful, by extracting through the day's use the immortal, the immutable in life. Liberation from time can be gained only within the consciousness of eternity. Eternal life is the life that knows as its time, the universal harmony; as its space, the infinite; as its power, the supreme will of the liberated, illumined mind; as its consciousness, the Spirit of Truth; and as its sun, the Spirit Christ.

CHAPTER VIII.

ST. MATTHEW

"Judge not, that ye be not judged.
"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

Reviewed from the center of the circumference of knowledge, judgment can be defined as shedding upon life and circumstances the divine light of wisdom that transmutes sin, or places things in their rightful position according to the cosmic scale, thus effecting perfection, or declaring the absolute value of the thing according to its relation to the order and the principles of existence. When, for instance, the Authority of Life declares its word or conviction concerning anything in existence, this declaration is true judgment; or when the Lords of Life and Consciousness or the Constitution of Being declare or point out anything as righteousness, this enunciation of power—light of wisdom—is judgment.

But in this verse the Christ is not speaking of the One divinely appointed by the Universal Order to serve as judge of the world, the One into whose hands is given the power to remit or hold "sin;" the One who is supposed by the exercise of the law to purify the world, guard it and hold it in balance with the universal order and harmony. Here the purport of the context can be justified only if judgment be understood as carping criticism or the act of mentally sitting in judgment upon one to convict of wrongdoing. In fact, it is not necessary to refer to the context to determine the right interpretation of the word. The translation judgment has

diverse meanings. The original word employed is a current expression in that vicinity applied only to one who, inspired by wrong understanding and vindictive nature, condemns or seeks to convict another of evil or error. It is an expression too well known in the Orient, where idle minds are accustomed to congregate and discuss and settle the affairs of their acquaintances. The correct rendering of the original must be a word whose only meaning is to condemn or to convict of evil. The above verses, to be beyond misunderstanding, should therefore read: "Condemn not, that ye be not condemned. For with what condemnation ye condemn, ye shall be condemned, and with what measure ye mete, it shall be measured to you again."

If someone is in the wrong or lacks in development, instead of dragging him down because of his weakness, it is more beautiful, noble, and helpful to humanity if he be blessed and enlightened. The fallen one must be brought out of his consciousness of darkness to the healing light of truth and righteousness.

One must not judge of another's motive or pass verdict on anyone's actions. Perhaps tomorrow he will have to reverse that judgment. For, with all one's efforts to understand and to decide fairly, one cannot at the time truly know the actual underlying facts or the justice of the event. Only the personal experience which the future holds for one, can open the heart and the understanding to the truth of the matter as it appears in the eyes of the Divine. For anyone, therefore, to pass judgment on a matter or event only to find his judgment in error, is as for someone to construct a house just to tear it down on the moment of completion.

Instead of passing verdict one should investigate, one should carefully study the facts known, inwardly listening for the underlying truth, so as to be able to express to himself his conception of the mat-

ter for the sake of a true understanding. It is of no use to make it our business to go about condemning people, thinking erroneously of them and giving out to the world what we do not know. Nor is it any profit to us to waste our time in judging others, in severely studying their faults and closely examining their life to observe their weaknesses and magnify their shortcomings. Rather, let us engage our time in seeking the good, the beautiful and the eternal that lives in them, and in examining ourselves to arrive at our unfoldment, to understand our own need of perfection and work up to the perfect man. Let us be profound and penetrative students of life, seeking through our researches illumination by the light of Truth.

When one condemns another, the fire of condemnation first breaks loose within oneself, then flames out upon the other, after which it turns back upon him multiplied. This occurs according to the law of compensation and reflex action, the karmic law.

* * *

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

He who utters unconsidered criticism or condemnation against another does not look to what is beautiful and noble within. He sees not the light that is within, but only the little lack of development —the mote in the eye—that shows the more clearly against that light; according to this he builds his destructive feeling, which is usually caused by ignorance, jealousy, limitation or indolence. Instead of endeavoring to develop and grow to be great, the one who condemns sins against time in struggling to discern defects in others, magnifying them in order to prove to himself and the world the other's lack, satisfied in his conscience with

what he is, even proud of his own limitation that holds him in captivity. However, criticism that seeks to be constructive, criticism that is issued from a neutral, unprejudiced, illumined and scientific mind that freely deals with truth and searches deep for the eternal good and the reality of things, is not blind criticism or condemnation; it is supreme inner sight that leads the world to higher development.

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?"

The one who uncomprehendingly condemns and blindly criticises others not only does not notice the beam, the cross within him which is crucifying his own light and keeping him in the dark shadow of the self, but, after the fashion of any fool, he also offers his service to teach, to purify and to render perfect others.

"Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye."

One must first transform the cross, the beam which is within him—one must die from the personal self and become resurrected as the Higher Self. One must go through the divine flames of purification and enlightenment, must live the universal mind and become intuitive, before he can deem himself worthy and ready to understand life according to the Divine Fount, and through its universal light to teach, purify and perfect others, transforming what is within them of deficiency to the perfect life of the Son of God. Such a one never commits the error of condemnation. In most cases one does not discern what underlies the situation of others, or

conceive the hidden conditions that cause the wrong act or mold the personality or force upon one his circumstances of life. People usually notice only what is apparent, and in most cases even the apparent is not truly cognized. One in criticising others—if he must—ought first to place himself in the other's exact situation and imagine what he would do confronting the same environment or caught in the same birth and upbringing. Then let him judge.

There is much more eternal good in everyone than the little shortcoming that occasionally slips out. One must carefully train the self, that at every turn he may discern what is beautiful, divine, true and perfect in all things.

* * *

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

The dogs signify the ones that understand, appreciate and enjoy life according to the lust of the senses. The swine signify the ones who meet life only as ignorant low physical existence, who, using the highest power within them according to the lowest plane of the physical, with the blind, selfish self dash through the jungle of its everyday circumstances splashing out a muddy environment and caring for nothing but what they personally can grab.

The one who is purified and has transformed the life of the cross within him into the consciousness of the Higher Self, the one who has dissolved the beam in his eye, who has been crucified and resurrected in the kingdom of the inner light, is the one who possesses that which is holy—sacred in power ——and has the right to pass it on to others, seeking their own development and bliss. Such a one

should be very careful with what the God of life has intrusted to him in order not to transmit it in the wrong time or to pass it upon the one who is not ready constructively to receive the divine gift.

It is not only a waste of time and delivery, and inviting an unnecessary calamity to the self, when someone reveals the divine wisdom and the power to the one who is unprepared humanly and constructively to receive it, but, in addition, the one unprepared to hear is enabled through that delivery to take the wisdom and power of life and with it harm himself and others, including the giver.

If one intrusts the divine wisdom and power to the undeveloped one, that gift, which is supposed to bring him liberation and eternal light, will at that time be misapprehended and misused, to the injury of others and the warping and undermining of his character. His history becomes the history of anyone who in an undeveloped state is invested with too great power. He is as helpless and irresponsible as the child presented with a loaded gun or the fool with a superfluity of money. Their path is the path of destructiveness.

The sad consequences are that at the right time, the time of his matured development, when this divine light and power would transform him, his divine receptive faculty will be found already deranged by the premature gift, and unable to receive the light of illumination. The subconscious memory of the downfall, which its untimely revelation has wrought in him, will stand as a barrier between him and the liberating truth, rendering him instinctively hostile and suspicious toward it. Upon approaching this divine bliss the *I* within him will fail to recognize its light, will be unable to be benefited or awakened through its power or transmuted through its eternal good. His constitution and created environment will be beyond the reach of the helping constructive hand of life.

* * *

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"

Asking, in its true principle, is willing; willing that takes effect on the spiritual and the mental planes, that forms things according to their archetypes and in conformity with the divine purpose. This willing is never void or without effect; it brings actual results. The key to the mystery of its action is found within the mystery that the mental and spiritual beholding and conception of a thing is the actual possession of its archetype, which without fail causes material realization and physical manifestation.

Seeking, in its true principle is meditation; the life and the living of devotion. It is not only the search for the thing, but it is the forming of an inner attachment with the law and the order of the thing, and the awakening of its dynamic essence and creative force in the soul of the seeker, that causes in outer existence unity and complete blending.

Knocking, in its true principle, is concentration. It is the mental power of the *I* concentrated, the concentrated rays of the inner divine Sun, the mind, which opens all gates, rends all veils, and reveals the arcane secrets of life, admitting man to the chamber of the realities and the archetypes of things.

These three principles, *asking, seeking, and knocking* are known to the students of Truth and the searchers of the Mysteries as the three hidden powers that enable man to develop to the human height which is enveloped within him, and to attain rebirth—initiation, or the Divine Return. They are acquired through the mastery of *thinking, feeling* and *willing*. They are the powers of *concentration —knocking; meditation—seeking;* and *intuition or true willing—asking*. They are also regarded as the *three degrees of initiation,* the *physical,* the *soul*

and the *spiritual* initiations or transmutations, and are spoken of as the *three human powers* in man or the three divine principles that constitute the *Divine Triad* within the ego.

"For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

These powers never fail the devotee of Truth. Their exercise endues man with rebirth, initiating him to the state of *Son of Man* and *Son of God*—the *Occult*, the *Mystic;* consciously uniting him with the divine Source of all things through the manifest life of the cosmos and through the life of his soul; situating him in the center of all life, where the order of creation revolves around him as the solar system revolves around the sun, and whence he spontaneously, through his own free movements, commands their destinies and causes to manifest their eternal names.

* * *

"Or what man is there of you, whom if his son ask bread, will give him a stone?"

Or what one of you, if his budding self or his offspring were found in need of the power of life and formation, when the self or the child requested what was rightfully his, would give him, instead of the necessary power and formation, the thorn of death? Does not man at all cost supply the self and his offspring with all that is needed or demanded or even desired?

"Or if he ask a fish, will he give him a serpent?"

Or if the demand and the need were for racial power or molding or mental development, would a man give himself or his child the dragon of degen-

eration and falsehood instead of that power or development which is truly needed?

* * *

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

If even the cut-out ego, if even the selfish man knows how to provide for himself and those attached to him in manipulating earthly conditions, naturally even instinctively as it were, does what is right and supplies what is needed, how about the supreme Intelligence, the universal Spirit of Life, Love, Law, Truth and Being, the God of power, perfection and righteousness? Will He not in perfect manner give His life, His spirit and His love to the sons of God according to what is needed, if through concentration, meditation and oneness with the Spirit they open up themselves and offer their life to Him?

* * *

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

It is the law of being, it is the perfection of human constitution and consciousness, it is the standard of life, through which the Spirit of Life, Truth, Love and Being manifests, that is enveloped within this immortal verse. Through the spirit of this verse creation attains its divine summit within humanity. This utterance resurrects the divine life and power within man. It enfolds what is latent within him of spiritual laws and archetypes and the spiritual design of the human mold. Its hidden power silences the self and allows the Spirit of Life and Being to live directly, according to what it is in the fount and the nature of life, the perfect, human, constructive life, thus fulfilling the law. This sublime rule of equilibrium and realization of

oneness in the world of being withdraws man from adherence to any fixed design external to himself or from copying the outer powers of nature or the apparent life of division and differentation, and cause him spontaneously to live the life of oneness and universal realization, the life of the truly beautiful and the naturally and eternally good.

This life-giving precept has been delivered to the consideration of man throughout the ages, prior and subsequent to the appearance of Christ on earth. It has been sacredly issued from the Holy Spirit through the Great Masters as the rule that envelops divine equilibrium, the rule that balances and conducts the life of "the without" according to the life of "the within," the life of separation according to the life of oneness of being. Within the meaning of this verse is given the key by which, without consideration or instruction from the outer wisdom, man can conduct the outer life and its foreign relations according to what is enveloped within his own spirit of goodness, truth and love for the real Self, and according to the divine life which is carried within him as the eternal bliss.

Within each of us, by the invisible hands of the great Creator, has been constructed the knowledge of wellbeing, enfolded within the heart as desire and longing for our liberation, perfection and the attainment of our divine rights. According to this inner consciousness and impulse we love to be treated and dealt with by others. To expect such harmonious divine treatment, we must deal with others in accordance with this life impulse.

The understanding of this gives the true realization of how others construct our own wellbeing. They and we are one great body which is named humanity, of which Christ is the Spirit, the True Self. Within Him we all meet as one Grand Man.

This is also the law of compensation; that is, life is a living mirror that reflects to man as living

images what he bears within his mind, soul and consciousness of thinking, feeling, willing and various desires, causing them to become his environment.

The soul principles conceive what is concealed within man of life and character, and automatically project them from the environment and kingdom of the world as man's environment and circumstances. The mind principles give that projection life, activity, and will, enduing it with enduring reality and presenting it as practical life. Thus if man expects the good, he must create the good in his mind, entertain it within his heart and live it as outer experience.

"For this is the law and the prophets."

This realization of divine universal life and the oneness of being constitutes the law (the inner truth and harmony of life) and the prophets, the life which is glorified in its supreme manifestation, the human constitution and consciousness; the independent intelligence glorified in its outer perfection —man.

* * *

"Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat:

"Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The straight gate is the Path of Initiation, of rebirth or regeneration; the Path which can be understood only through the study of the Mysteries of man's physical and superphysical forms and spiritual constitution. This path is ordained to bring on man's ascent to God, and is purely spiritual. The centers and powers that, when awakened,

lead man along the straight way are the seven psychic centers and powers that are situated along the spine and in the region of the brain.

The first of these centers is located in the highest region of the brain, and is referred to as the one thousand-petaled lotus. It appears to the spiritual sight as a holy bird hovering over the crown of the head. The second center is situated in the region of the pineal gland behind the eyes. It is spoken of as the two-petaled lotus. The third center is found in the region of the larynx and is called the sixteen-petaled lotus. The fourth center is situated in the region of the heart, it is known as the twelve-petaled lotus. The fifth center, referred to as the ten-petaled lotus, is situated in the region of the solar plexus. The sixth center, which is known as the six-petaled lotus, is found in the generative region. The seventh center is situated in the base of the spine, and is seen as the four-petaled lotus, whose revival and revolving arouses the fires of kundalini, or resurrects the nature of the crucified Christ within man. As regards the physical construction, all these centers are based in the spine.

The psychic centers, when they are revived and therefore revolve, organize the soul and the spiritual forms of man and impart to him the actual soul and spirit consciousness. And, as the construction of the physical form permits man to enter the physical world and live therein as a self-conscious being, so the construction of the soul and the spiritual forms ushers man into the astral and the spiritual worlds, enduing him there with astral and spiritual consciousness. Through the perfection of these forms the lower nature of man is transformed and made one with his higher nature and his physical life is transformed to a spiritual life, resurrecting the Christ within him—resurrection which is man's true entrance to heaven and his becoming the Son of God.

The art of awakening the seven psychic centers and molding them according to their respective archetypes is a divine art, and most sacred is their cosmic revolving, the knowledge of which has until recently been kept in obscurity. Therein man is directed to master his mind, his soul and his physical constitution, and transform the ego. It is a spiritual state of being which is arrived at through the power of *concentration,* or the mastery of *thinking;* through the life of *meditation,* or the mastery of *feeling;* and through the *conscious oneness* with the inner Intelligence that pervades the entire existence of man, which is the mastery of *willing.*

Together with the inner mastery, man must discriminate between what is true and what is negative; he must hold to what is right and live it out, manifesting the Christ life with its various folds of truth, goodness, determination, faith in life and God, tolerance, humanness, renunciation, mastery of soul, mind and action, and self-sacrifice. He must practice universal living, supreme devotion, selfless love and adoration to God.

This straight path or narrow way which leads to life and immortality is designated, when regarded physically, as the path of the willing mind systematically traversing the various centers situated in the spinal cord. It includes the art of opening the upper and the lower covers or veils that close the center tube of the spinal cord, which is rooted in the brain and extends to the base of the spine. Systemized deep breathing, spiritual inhaling and exhaling, and the power of concentration upon the principles enveloped within these centers open these covers or veils, thus unveiling and quickening the fires of kundalini, the creative, illuminative, divine fire in man, coiled in the base of the spine in the four-petaled psychic center. The life of meditation and oneness with God, which is described above, is what resurrects the fire of kundalini, the crucified

Christ in man, and draws it up to the divine center that hovers over the brain, where it becomes the resurrected Christ in the liberated mind. Conscious oneness with God—supreme willing—is what brings the Christ from the region of the brain, or the one thousand-petalled center, to the region of the heart, wherein the Christ eternally rules in man as the Christ of God, transforming his existence.

The wide gate, the gate that leads to destruction, is man's total reliance upon the physical senses and the instinctive mind, and his complete surrender to the sensuous life of the ego. It is the gate of destructive earthly intellect and the path of selfishness and perishable earth-consciousness, void of spirituality and cut off from supersensible understanding. This consciousness refuses to accept as life anything except that which accords with earth life and earth processes. When man seeks his physical senses as idealism, relies upon nature for salvation and regards its external life phenomena as the only true living; when he trusts entirely to his earthly intellectual and egotistic conception for an apprehension of truth issuing it as the laws of living, mistaking his physical form and consciousness for himself, he is travelling along the wide way. This path has its five physical roads; the physical senses void of spirituality that conduct to the perishing life, to the life of birth and death, to the life of struggle and opposition, like and dislike.

* * *

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

The false prophets are they who misrepresent the spiritual life and power, who assert powers and authority which in truth they do not possess, exploiting those assumed powers for their own egoistic purposes. Their powers lack eternal foundation

and the scale of the cosmic order, and are regarded as personal, blind forces and magnetism. Their "signs of the prophet" are attained through self-seeking training, in accordance with dark egoistic arts. They are, in the cosmic order, not unlike the thief; they are in the house, but as the intruder, not the owner.

The sheep's clothing of some of these false prophets is arrayed intellect masked with sacred knowledge, and worldly wisdom decorated with spirituality. Their divine doctrine contains the life of physical phenomena and world prosperity "transmuted." Their "divine wisdom" is based on abnormal reasoning, physical and soul desires and personal imagination, inclinations and powers.

Their aim is to extract power and gain wealth through false religious life or through the manipulation of misconceived spiritual forces and laws, and the instruction of "spiritual science." They uphold the symbol and the letter, not the spirit. Within, they are the ravening wolves of the untrue self, degenerate intellect and cowardly cunning.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

Everyone is known through his daily life. The external always betrays the internal. Grapes, the spirit dynamic and manifest in the form, cannot be gathered from thorns, the life of depraved will or destructive desire. Figs, the formative, creative power, cannot be plucked as the fruit of thistles, that is, the lurking desires of the soul and the misused sex power. False religious or "spiritual" leaders often have abnormal creative forces, abnormal spiritual feeling and religious life. The creative current, when not fully manifest or unfolded to its true height, takes existence in the soul of man as a fiery, creative process, that incites the physical to supplant and appropriate the divine.

Power of growth, the generative current and racial love manifesting in their higher nature are religious ardor, supreme devotion and divine love.

'Even so every tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

That which is external is the resultant of the originating nature and activity of that which is within. That which is visible is the manifestation of the invisible. Absolute divine life causes to manifest a holy, unselfish and universal living—a living that glorifies God. Dark, selfish, egotistic life, despite its apparent success or other gratifying conditions which may, for the time being, seem to prevail, results in disorder, strife, and destructive processes.

* * *

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

Man is a living tree of life, rooted in the divine and enfolding within him the Spirit of Truth, Love, Intelligence, Will and Immortality, that inevitably creates and brings to manifestation what is true, noble, good, perfect and immortal. He is constructed so as to create through supreme wisdom after the order of the Archetype of the Father. To create thus is man's mission in life and his inevitable behaviour. Anyone who does not live in accordance with this divine nature, order, and spontaneous activity, will by his actions construct a barrier between himself and his divine root and identity of being. His false life and destructive activity will thus automatically uproot him and throw him to the ever-consuming fire that awaits such living.

This fire in its manifestation is the divine flames which, when man acts constructively, take their course within him as his creative, constructive and life-giving power, as the creative power of the

spirit, but which, when he works against the human order, because of the laws of life, envelop him as a consuming fire of purification that annihilates all that is base within the self.

Every act or construction, every manifestation or phase of living, if not caused by and erected upon the eternal truth and the divinely beautiful, sooner or later, shall be consumed through the purifying flames of the invisible fire. The invisible hand of truth, righteousness and power directed by the divine Sun of Judgment, stretches out itself and grips what is false, destructive and darkening to human life or to any true manifestation or development, annihilating it through its own light, nature and inherent design. Nothing endures but the eternally good and beautiful. The sublime Truth alone is everlasting.

"Wherefore by their fruits ye shall know them."

Everything is identified, everything is known, according to its outer formation, behaviour and fruition. What is real and vital is not what is asserted or speciously claimed, but what is lived and accomplished of true and fundamental reality.

* * *

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The one who merely professes oneness with the Christ, the one who unconsideringly invokes the name of the Lord for blessing, or the one who vainly prays to the Eternal Self for salvation, shall not enter the kingdom of heaven. Rather, it is the one who lives the Christ life and according to the spiritual light preaches its contents who will truly behold and unite with God and as the Lord of Will, Love and Wisdom consciously enjoy the heavenly

life in its higher realms in the Day of light and liberation.

What chance for divine birth and conscious oneness with God has the one who, professing to sustain the existing order, breaks the law and condemns others through its established processes and institutions?

It is he who lives the will of the Father and offers his life in the service of humanity and the liberation of the world who, as the shepherd of the sheep, enters the kingdom of heaven. He who, through perfect, spiritual living, supreme devotion and selfless love, has made himself one with the Father is the one who consciously joins the Godhead. The one who has become a divine center through which the will of God manifests, glorifying the supreme purpose in life, is the one who through his universal consciousness is able, upon leaving the earth, to carry his glorified soul and transmuted ego to the divine, entering the spiritual realms with the glory of the Son of God.

* * *

"Many will say to me, in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"Many will say to me in that day."

The Day of continuous light, the Day of purification, transmutation and adjustment, comes. The Cycle, in which all activities of the personality and all the divided work of creation are to be called in and as essence to be made one with the divine, comes. The Day of consummating divine purpose in life, and living wholly what is true and eternal within the universal-individual consciousness, comes.

The Day, the Cycle, comes wherein everyone is known and must exist by the power of the divine

worth that he carries within and around him, with which he is to face the fire of the Spirit, the overwhelming divine flames, and consciously stand in the presence of the self-annihilating White Light. The Day comes when everyone must be left alone in life to stand or fall by what he has made of himself and according to what power he has accumulated from the past life. The power from the God of the cosmos, which used to support him as an individual being, is granted him no longer, but is withdrawn to the purely universal state of functioning.

In that Day, if what man has extracted from life is real and enduring, if he has made an absolute and eternal being of himself and through practical living has identified himself with the real Self, he lives—the Perfect, the Immortal. But if the force he has gathered around himself is found wanting, illusionary and void of eternal power, if what he has accumulated from life proves the perishable and the non-real, if he has sought his earth-ego instead of the Higher Ego, the Christ, he is lost; his individual consciousness is inevitably prohibited him. In facing the Day of pure self-dependence—conscious oneness with the Higher Self—as a house which is founded on sand, he falls—a pathetic ruin of upheaval, a total failure.

Yes, the Cycle of Judgment shall yet come, in whose effulgent light illusion, personal life and opportunities for development or retrieval vanish, and the word "tomorrow" is sung no more; wherein the backward humanity find themselves unable longer to maintain their attachment to the illumined humanity, from whom they used to draw help, light and power. In that cycle only the soul, that has for its light and power the Spirit of Truth and Righteousness, can endure and reign supreme.

"Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

The psychic and mental development by which one can see and hear superphysically, and foretell what is coming or decipher what is invisible; the mental development that enables one to overcome, through the application of mental laws, the apparently insurmountable circumstances of others, and even to heal, is not a sign that one is holy and spiritual, a liberated Son of God. These are merely certain faculties that can be achieved through special practices and modes of living which are taught by the mystic or occult teachers or by certain schools of metaphysics or psychic art. Just as anyone can learn the art of chemistry and practice it, no matter what he is racially, nationally or morally if only he follows the prescribed studies and laws, so the one who studies psychic or metaphysical art can, irrespective of his moral and spiritual qualifications, demonstrate marvellous powers, in proportion to the development of his faculties. Proficiency in art or science, in mental culture or the mastery of logic and reason, no matter how great the height of their development, does not render one a spiritual being; nor does proficiency in the science of magic, of mental or superphysical laws and powers, render one the Son of God.

If, therefore, one possesses power over invisible entities or visible persons, it is not because he possesses such power that he is the holy Son of God; nor is it because one understands the art of using the power of the arcane Name for success and colossal achievement, and for mastery over various difficulties in life and the world, that he is deemed the holy Son of God.

We see many individuals in possession of such psychic and mental faculties and powers, because of which the majority mistake them for holy saints, divine messengers or profound demonstrators of Truth, who, when the cloak is consumed by the testing fire of life and their carefully concealed

soul life and personal motives are exposed under the piercing light of inner sight, will be found inclined more toward black magic than to the white light of the Son of God.

The possessor of true psychic and spiritual power, the Master-mind, the true Initiate, is the one who lives the consecrated, divine life, the life of self-sacrifice and universal love, the life of goodness, spiritual nobility, meekness and the Christ Spirit. This reborn one is truly possessed of the Holy Spirit that spontaneously and intuitively works through him the divine powers as his own spiritual nature, not because of his various exercises, but because of the presence of the Holy Spirit within him as the Christ in Jesus. "By their fruits ye shall know them."

* * *

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Mere psychic faculties or magical powers of various kinds, or the power of concentrated dynamic mind, or the power that results from mysterious formulas and affirmations, or the power that is derived from the use of some hidden secrets attached to the appliance of the invisible creative current of the cosmos, the creative mind, are not the powers that bathe one in the White Light, nor the ring that links one to the Divine Order or unites one with the Higher Self. These and similar powers, devoid of a pure, spiritual life and great love to God and humanity, are a hindrance to the unity with the Divine Self. They are the impenetrable wall that stands between their possessor—the human ego—and the Christ. They are the property and wealth of the earth ego, the cut-out self; the abnormal life which is pursued by the misborn ego. These powers are the assumed wealth that stands as a barrier between man and the Deity, unless they are of divine emittance.

There are powers, however, that accomplish good; they are the manifestation and the result of the oneness of man with the Christ, the oneness that is caused by supreme devotion, selfless love, renunciation and the life of the eternal good. These powers, which are the product of strict mystical and occultic life, not only become a supreme blessing to the bearer and to humanity, but also render man exceedingly great in the kingdom of heaven, holding him in supreme beatitude before the Christ. That which determines their value in life is the supreme purpose, the attitude and the life that underlies the power or the act, not the power or the act itself. The judge is lauded as just if he sentences to punishment the man who has mistreated his fellowman.

The signs of the Son of God, the true prophet, are pure willing, intuition, supreme wisdom, love to the Spirit of Truth and perfect spiritual living, that brings man to his brother as the bearer of the divine consciousness and personality; meek in heart, devoted in soul, selfless in ego, renounced in mind and truly liberated.

* * *

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

"Therefore whosoever heareth."

True hearing of divine wisdom is inward unity of the self with the spirit of that wisdom and with that which it carries within its fold of light, powers, laws, archetypes, construction and achievement; molding them into inner constitution and consciousness and bringing them forth as true life and human attributes, real in themselves and perfect. Wisdom conceived in the mind, and not lived, is lost power and an unnecessary hindrance to the ego.

"These sayings of mine."

That is, the life that has matured in the consciousness of the Christ Jesus, which He has given out as wisdom of transformation, laws of being, words of light and power, and as the love that sanctifies earth and delivers humanity from egoistic darkness and the divided life of the physical earth.

"And doeth them."

That is, conceive them in the mind, realize them in the soul, glorify them in the spirit and live them in the physical existence as spontaneous human, productive life.

"I will liken him unto a wise man, which built his house upon a rock."

The one who accepts and loves Truth is the truly wise. The one who builds his house upon a rock is the one who absorbs the wisdom of higher understanding and lives in accordance with its hidden powers, laws and purpose. He intuitively erects his life and constitution of being upon the universal mind and consciousness, upon the laws of life and the order of existence, living the transformed man. His life is the illumined life of the immediately living Christ in man; Christ within him becoming his eternal life, his truth and his resurrection, enabling him spontaneously to enjoy the form and consciousness of the Father in the world of His creation.

This transformed man is the meaning of the "rock" or the "crystal" or the "diamond," three words mentioned in the divine gospels of men that possess one meaning: Man reborn as the Higher Self, man the intuitive.

* * *

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

The rain here indicates the storms of physical life that face man in his everyday routine. The flood points to the agitation of the soul life that

floods the world and all that lives in its realm. The wind signifies the mental commotion and turmoil of the ego that confronts and threshes man day and night, molding him to the truly human.

These various phases of the life of the world can beat upon the house—the immortal personality —of the wise, without affecting it at all, because the wise receives the truth enveloped within, using it for inner power and outer construction, heeding not the outer circumstances. These outer dashing powers of the testing fire find that his consciousness and constitution of being are erected upon the universal consciousness, the all-pervading intelligence and the laws and order of the Higher Self. Facing the raging storm of life the personality of the wise, instead of being annihilated, becomes transmuted to the "Diamond Soul" and rendered immutable, absolute; and the wise is made the Spirit of Truth in manifestation.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

To build the house upon the sand is to center the self wholly upon what is physical and objective, rejecting the voice of truth; it is to conceive life and divine wisdom according to the letter and to lose the traces of the spirit that underlies the living word in trying to live it literally, estranged from the true fundamental meaning. Sand is a mass of solid particles that cannot dissolve their lines of division; an agglomeration that lacks solidarity and wants the power of homogeneity. Sand signifies chaos, division, antipathy, the desert that enchants the spirit with its mirages of nothingness that lead the thirsty to death; life that is ever mutable, living that lacks stability; and formation that is devoid of spirituality and divine order. To build

upon the sand is to be the instinctive man, the man who opposes the light and ignores the law and constructive formation; it is to live according to the physical life and physical senses, which are the dealers in division, mutation, birth, death and illusion.

* * *

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

And life in the fulfillment of time faced the instinctive man with its physical trials, with its soul-purifying fire and with its mental-spiritual realities, that can be endured and made beneficial only through the living Truth.

And the soul and the constitution of the carnal man, with all that he has stored of illusionary profit, earth treasures and egotistic consciousness, went down under the swift lightning of the spirit. Defeat of the instinctive man, in facing the overwhelming powers that traverse earth and charge it with life and purpose, is inevitable. Upon confronting the testing fire of the spirit of life, the man of the lower self is overcome because the spirit of life is real and absolute in its laws, construction and purpose, and the man of the lower self through everyday life erects his foundation upon illusion and deals with what is shallow, purposeless and everchanging. Any captive of personal consciousness who constantly breathes the self-seeking self, anyone who deals with Truth for the sole reason of extracting knowledge that he may apply exclusively for his own benefit, discarding the well-being of others, sooner or later meets failure. Such a one, in facing the universal consciousness and the Higher Self, riding upon the chariot of all-dominating life, will be crushed under the wheel of its

passing complexity of glory and its gigantic invisible and visible molding process. Instead of being crowned with laurel and immortalized in the arena of physical and spiritual evolution, he finds the self surrounded by the purifying fire of eternity, utterly defeated.

* * *

Blessed is the one who has sailed from the kingdom of universal light, in the ship of individuality upon the ocean of physical life, to the realm of the personal self wherein he, as cut-out ego, comes to know God, and through that knowledge has sailed back to the shore of the Godhead wherein the individual becomes the universal, and man as universal-individual spirit unites with his True Self.

Man to be a man at all must become the individual cut-out ego; and if man is to achieve his goal and immortalize the self he must, upon the summit of individual self-conscious life, transmute his cut-out ego to the all-knowing, all-loving, all-willing universal God.

Salaam to the soul that, through involution and evolution, has become estranged from its creator only to realize its oneness with His glory and understand its divine origin.

Salaam to the soul that in the kingdom of sublime love and higher understanding, through true realization, has become a God among the Gods.

Salaam to the *I* that as universal-individual spirit enjoys and lives the consciousness of the *I AM*.

After all it is glorious to bathe the self with the Sun of Higher Understanding, to feed the heart upon divine wisdom, to nourish the spirit upon supreme adoration, and to live the wisdom of the

universe and the life of the Gods as eternal love to humanity, to the world and its kingdoms; the love that sanctifies, the love that transmutes, the love that resurrects, the love immortal.

END